

Mr. Ryer's Institutions
concerning the Holy
Trinity
1703
3



INSTITUTIONS, Concerning the *HOLY TRINITY,* And the *Manner* of our Saviour's Divinity;

BEING,

- I. An Explication or Declaration of the (General and Current) Doctrine of the Catholic Church, concerning those Articles ; and a Defence of the same, against the *Socinians* and *Tritheists*. And an Abstract or Summary of the XV Books of St. *Austin*, concerning the Article of the Trinity, and the *depending* Articles and Questions ; with the Clauses of the Confession of Faith, of the Oriental or *Greek Church*, that explain also the same.
- II. A Scholastic Dissertation, that represents the Doctrine of the other *Latin* and *Greek Fathers*, of the Schoolmen, and of the Divines of the Reformation. This last from the *Latin* ; but with a Conclusion, and Notes added to it.

The Whole an Abridgment of the *Learning* on these Articles.

By *STEPHEN NYE*, Rector of *Hornead*.

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Sancto & Reverendo

Clero Anglicano,

H A S, DE

DIVINA TRINITATE,

DE QUE

CHRISTO ΘΕΑΝΘΡΩΠΩΝΩ,

INSTITUTIONES;

Censendas

D D. L M.

STEPHANUS NYE.

The Preface.

BY how much the more Wit or good Sense any Man has, by so much (always) he is more Curious and Inquisitive; and content (or rather pleased) with the Pains, and Attention, that are necessary to a full and sure Information: more especially concerning important Subjects, and that are much litigated. Nor will such mistake Depth, for Obscurity; or Accuracy, for Niceness or Precisity. It is such a Reader that this Book requires; and it will profit no others: more especially the Second Part of it, or the Dissertation. But I will give a particular Account of the Whole; that every Reader may judg for himself, whether he ought to meddle with it, yea or no?

The First Part has two (Principal) Sections. The first Section is only some Part of the 1st and 4th Letters, published about two Years ago, under the Title of The Doctrin of the Holy

The Preface.

Holy Trinity, and the manner of our Saviour's Divinity, as they are held in the Catholic Church and the Church of England; in four Letters, to a Peer. But here I have explained some things more clearly, and fully, than in those Letters: and I have expressed some others more in the Forms and to the Mind of the Metaphysicians, and Scholastics; to take away Occasion from those Pedlars in Learning, who being but Cavillers, would yet set up for Critics. The other Section of this Part, is an Abridgment of the 15 Books of St. Austin, concerning the Holy Trinity; because the Authority of this Father has always been reverenced as decisive, (especially in these Questions) by the Catholic Church. This Part will be obvious and easy enough, to whatsoever Reader; and contains nothing but what is necessary to be known by all, for the avoiding of Heresy, or Tritheism.

The second Part, being a Scholastic Dissertation, will require more Attention in the Reader, and that he be content to go over it more than once: if he would fully understand all of it. But for the sake of those, who are indeed the most, that love not to take too much

The Preface.

Pains; I have added a Conclusion, which is a Summary and an Elucidation of the Dissertation: all the Opinions are there clearly represented, and a Judgment made of them. The Sections of the Dissertation, are these;

I. May the Doctrine of the Trinity, being a Mystery, be explained?

II. How much of the Doctrine of the Trinity, is necessary to be believed by all Christians, as a Condition of their Salvation?

III. What Traces and Likenesses of the Divine Trinity may we find in the External Creation?

IV. What in the Human Soul, or Soul of Man?

V. Is there a Trinity of PRINCIPLES (or Essential Attributes) in God, as well as in the Soul?

VI. In what doth the Trinity of PRINCIPLES in the Soul, agree with the Divine Trinity of Principles or Persons?

VII. Is the Trinity of Principles and of Persons in God, the same? This Section hath many lesser ones, viz.

1. What doth the Term Logos (which we render WORD) signify in the context of

The Preface.

St. John, Chap. 1. Vers. 1, 2, &c.

2. What is a Person?
3. What is a Relation, in God?
4. What are the Foundations of the Relations in God?
5. Wherein do the Divine Principles (or Powers) in God, differ from one another?
6. What have the Fathers said of this Matter?
7. What is the Doctrine of the Scholastics, or Divines of the middle Ages?
8. What have the Divines of the Reformation (those that began and perfected the Reformation) said?

VIII. The Determination and Judgment of the Author, concerning the Divine PRINCIPLES and PERSONS.

IX. His Propositions concerning the Trinity; Name and Thing.

X. The Conclusion, by the Translator; being a Sum, and Elucidation, of the whole.

When the School-Doctors speak here, it will seem sometimes obscure, sometimes flat; to those that understand not the Metaphysical Terms and Notions; but Learned

Men

The Preface.

Men know that, those accurate Distinctions and Divisions are useful, and are almost necessary, to an exact Knowldg of Things. But Divines, or any that study Theology, must by no means be wholly unacquainted with them; because without 'em, they cannot read the ablest Authors, especially in the Trinitarian and Quinquarticular Controversies. This Dissertation, read sometimes, will acquaint a capable Reader with the meaning of most of the Scholastic and Metaphysical Notions and Terms. Armandus de Bello visu (or Bellovisius) has explained almost all of them, in his Lexicon; Scheibler very many of them, in his Metaphysics.

I should excuse the great Number of Authors, and Authorities here, to the same thing, if I did not foresee that, it is absolutely necessary for appeasing those, who will be so much surprized that the Faith of the Church, is so different from the vulgar meaning of the Terms in which she expresses it.

I expect, to be again charged, as too nice and curious in these Institutions; I refer my self therefore to what I have largely said thereupon, in divers places, of this Treatise.

If

The Preface.

If that will not satisfy, I must answer to such my Accusers, as they deserve: namely that, Fools are always Incurious; and all the Incurious (so far forth, or in proportion thereto) are Fools. To such, I never intended to write; and they shall do well, not to concern themselves with Books.

ERRATA.

Page 3. lin. 15. for *always*, read *ordinarily*. P. 5. l. 32, 33. dele *it is the Individual Intellectual Nature*. P. 25. l. 8, 9. f. *constantly*, r. *ordinarily*. P. 41. l. 32, 33. r. *understand*. P. 47. l. 3. r. *dicitur*. P. 52. l. 26. r. *Oeconomies*. P. 65. l. 27, 28. r. *miserable*. P. 71. l. 15. r. *concrete*. P. 72, 74, 76, 78, 80. r. the running Title thus, *Some Questions and Controversies*. P. 109. l. 9. f. *Art*, r. *Aet*. P. 128. l. 31. r. *ἀρχας*. P. 147. l. 31. r. *Soncinas*. P. 167. l. 29. r. *Gisbert*.

ADVERTISEMENT.

THE three following Books publish'd by Mr. Stephen Nye, which contain a Vindication of the Catholick Church and the Church of *England*, in several Important Points of Faith, may be had of *J. Nutt* near Stationers Hall, either single, or bound up with these *Institutions*; viz.

The System of Grace and Freewill, in a Visitation-Sermon.

A Defence of the Canon of the New Testament, in answer to Mr. Toland's *Amyntor*.

The Doctrine of the Holy Trinity, and the Manner of our Saviour's Divinity. In several Letters to a Peer.

A Catalogue of the Authors cited in this Treatise.

F A T H E R S.

Athanagoras.
Athanasius.
Augustinus.
Ambrosius.
Anselmus.
Agnellus.
Andreas Cæsariens.
Basilius Cæsariens.
Basilius Seleuc.
Boethius.
Clemens Rom.
Clemens Alexandr.
Cyprianus.
Constantinus M.
Cyrillus Hieros.
Cyrillus Alexandr.
Chrysostomus.
Chrysologus.
Cæsarius.
Damasenus.
Eugenius Cartbus.
Edmundus Cantuar.
Ephræm.
Epiphanias.
Fulgentius.
Gennadius Schol.

Gregorius Nys.
Gregorius Naz.
Gregorius Thaumat.
Guimundus.
Guilielmus Parisiensis.
Gerson.
Hieronymus.
Hugo de S. Victore.
Hilarius Pictav.
Justinus.
Irenæus.
Joannes Hieros.
Isidorus Pelus.
Lucianus Mart.
Lactantius.
Leo I. Rom.
Macarius.
Maximus Mart.
Methodius.
Origenes.
Peregrinus Laureac.
Potho.
Synesius.
Tatianus.
Theophilus Antioch.
Tertullianus.

The

Authors cited in this Treatise.

Theorianus.
Theodorus Abuc.
Thalassius.

Zeno Veronens.
Zacharias Metylen.

SCHOOLMEN.

A *Quinas.*
Albertinus.
Aureolus.
Alensis.
Ægidius Rom.
Bassolis.
Bonaventura.
Biel.
Cajetanus.
Capreolus.
Durandus.
Estius.
Ferrius.
Ferrariensis.
Fonseca.
Franciscus à S. Clara.
Faber.
Gregorius de Valentia.
Henricus Gandav.
Hurtadus de Mend.
Holkot.
Hervæus Natalis.

Joannes de Ripa.
Lychetus.
Lyranus.
Lombardus.
Molina.
Mairo.
Meurisse.
Nicholaus D' Orbellis.
Ockamus.
Palacios.
Petrus à Joseph.
Rada.
Richardus de S. Victore.
Scotus.
Scotellus.
Soncinas.
Suaresius.
Toletus.
Trombeta.
Vasquesius.
Zabarella.

MODERNS.

Authors cited in this Treatise.

M O D E R N S.

A Ltingius. M. A.
Arminius.

Amesius.

Beza.

Becanus.

Bucanus.

Bullingerus.

Beumlerus.

Baxterus.

Calvinus.

Cluto.

Chamierus.

Deodati.

Dutch Annotations.

Davenantius.

Fayus.

Forbesius, à Corse.

Fennerus.

Gomarus.

Grotius.

Hommius.

Harmonia Confessionum.

Illyricus.

Junius.

Jansenius.

Keckermannus.

Maccovius.

Maldonatus.

Martyr.

Musculus.

Matth. Martinius.

Maresius.

Melanchton.

Paræus.

Petavius.

Polanus.

Posewitz.

Polyander.

Sohnius.

Snecanus.

Jul. Scaliger.

Scheiblerus.

Scharpius.

Spanhemius.

Trelcaciæ Fun.

Thysius.

Theses Sedanenses.

Theses Salmurienses.

Valla.

P. Voetius.

Ursinus.

Walæus.

Wigandus.

Zanchius.

Zwinglius.

Insti-

Institutions, concerning the Holy Trinity, and the Manner of our Saviour's Divinity.

P A R T I.

An Explication or Declaration of the (General and Current) Doctrine of the Catholick Church, and of the Church of England, concerning those Articles ; and a Defence of the same, against the Socinians, and Tricheists.

IT is self-evident that, to hold the Doctrines of the Trinity, and of our Saviour's Divinity ; in the *Terms* only, without knowing the *Sense* intended (by the Catholick Church) in those *Terms*, is to be no more *positively Orthodox*, in these Articles, than an *Ideot* is.

They properly are Infidels, or *Unbelievers*, that know not (or what is the same, *understand not*) the Faith of the Church. To know it, and yet *deny* it, is not un-belief, but dis-belief.

There is no other difference between such a Heathen, that never heard of the Trinity ; and a Christian, that understands not what he ought to *mean*.

2 An Explication of the Catholick Doctrine

by it ; but that the latter is culpably (if not damably) ignorant, as having both neglected his Duty, and abused his Opportunities ; and the other (the Heathen) hath neither of those Guilts upon him, he shall answer only for his *Immoralities*.

Whereas some say here, the Trinity and Incarnation are *Mysteries* ; and that therefore all (pretended) *Explications and Declarations* of them, are to be rejected ; as not only Presumptuous, but False also. It is true indeed that, so far forth as any thing is a *Mystery*, 'tis not Intelligible, and therefore not Explicable. But the Objectors were never taught by the Catholick Church, that these Articles of the Christian Faith are *wholly* and *altogether* *Mysteries* ; but *Mysteries*, *in some part and degree revealed* : and that, so far forth as they are revealed, they may and *ought* to be declared and expounded, to such as do not competently know them, or are in Errors concerning them. That these Articles are *Mysteries* revealed *in some part and degree*, is as much held and taught (and *inculcated* also) by the Catholick Church ; as that, they are in some respects (still) great and absolute *Mysteries*.

I hope, these present Papers (the Effects of much Study and Reading, and of long Consideration) will sufficiently declare the *revealed Part* of these *Mysteries* : which is so necessary to be known, for the avoiding divers *Heresies* ; and which the Catholick Church therefore hath so many ways proposed to her Children. As, in the *Creeds*, and *Canons of Councils* ; in the solemn *Condemnations* of divers *Heretics*, or *Heresies* ; and in the *Didactical and Controversial Writings* of so many *Fathers*, *Schoolmen*, and *Modern Divines*. I say therefore,

The Belief of the Church in these (necessary) Articles of, *three Divine Persons*, and the *Divinity of our Saviour* ; as it lies in the *Creeds and Canons of Councils*,

Councils, the (judicial) Condemnations of Heresies, and the Current of approved Writers; may be couch'd in these (following) Heads, or Distinctions.

I. There is but One (Infinite All-perfect) uncreated BEING, SPIRIT, or MIND; who is sole MAKER of Heaven, and Earth; sole Object of Divine Worship, properly so called; and whom we usually design by this word, GOD.

II. The Divinity, or God, (and more especially the *Logos*, WISDOM, or WORD) hath assumed the Humanity of Christ, into such an intimate, personal, and *indissoluble* Union with it self; that thereby the Human Nature is *always* under Divine Illumination and Conduct; and the Divinity doth *always* exert its natural and eternal Perfections in, and (as far as the Humanity is capable) by the Human Nature.

When I say, the natural and eternal Perfections of the Divinity; I mean the Attributes of Omnipotence, and Omnipotence, and the rest. For the Omnipotence of the Lord Christ was manifested in the knowldg of the Thoughts, and of the Future: His Omnipotence, in the Power of Miracles; and of Creation, as when he twice multiplied the Loaves.

When I say, as far as the Humanity is capable, it is to obviate the Eutychian Heresy, that turned the Humanity into God. And because some of the Divine Perfections seem altogether incommunicable, as the Omni-presence, and Pra- eternity; tho also Christ as God, or with respect to the inhabiting Divinity, is Pra- eternal, and Omni-present.

The Catholick Church expresses this Faith very justifiably, by the Terms Incarnation; Personal Union; God, God-man. Some others, more nice than is needful, keep to the words of Scripture; the Man

Jesus Christ, in whom dwelleth the Fulness of the Godhead: which yet is all that the Church means by those exceeding proper Terms, *Incarnation, God-man, &c.*

We shall see by and by very fully, what is intended by the *Logos* (which the Greek Church interprets **WISDOM**; the *Latin*, not so properly, **WORD**) and which we say *was Incarnate*. But here we must so far anticipate, as to observe that; whereas 'tis the general (and I think, truer) Opinion, that only the **WISDOM**, or **SON** was Incarnate, not the whole **TRINITY**; 'tis to be understood thus. The **WISDOM** (not as 'tis a mere **PERSONALITY**, but) as 'tis Understood with, or as it Implies and Comprehendeth that whole Divine Nature, or Godhead, with all its Attributes and Perfections, was united to the *Humanity* of our Saviour, or doth inhabit his *Human Nature*: whereby he is as compleatly and perfectly God, as he should be if the whole Trinity (and not the **SON** only) were Incarnate. And by occasion hereof, I must add also here; when we say, the *Divinity* (*the Fulness of the Godhead*, as St. Paul speaks) doth inhabit, or is united to, the *Humanity* of Christ: 'Tis not meant by the Church, the *Divinity* becomes but *commensurate* to the *Humanity*, Infinite to Finite; nor yet, as *Eutyches* imagined, that the *Humanity* is *deified*, that is, becomes *Omnipresent*, *Impassible*, and the rest of that kind; Perfections that are plainly incommunicable to the *Humanity*, and would destroy it. But we mean; as God is perfectly and equally God in whatsoever portion of space, in the least imaginable Extension, no less than in the whole Immensity of his Essence: therefore he can fully and perfectly communicate himself to the *Humanity* of Christ, tho but *Finite*. As the whole Nature and (*physical*) Perfection of Fire, is in every part of the Fire, even in a *Spark*; and the whole (*constitutive*) Perfection and Nature

of Water is in a single Drop, no less than in the whole Rhine or Danube: So is the whole Nature and (essential) Perfection of God in every (and the least) assignable part of the Divine Infinitude. But if we reserve these Considerations, till we are got over the next Head, or Particular, they will be more easily and fully apprehended.

III. God is most perfectly *One*, in respect of *Essence*, *Understanding*, *Power of Action*, and *Will*; these are truly and numerically one in God, as in an *Angel*, or a *Man*. There is however such a *Modal Distinction* in God, that thereupon he is called, and is three Persons; not in the *ordinary* and *vulgar* Sense of the term Person, but in the *Theological*.

This modal Distinction hath been declared and explained, with some Latitude; as to the *Terms*, and even as to the *Characters of the Persons*.

Some Divines (as well Fathers as Schoolmen) make the Character of the first Person to be *active Power*, or *Life*, or *VITAL ACTIVITY*; of the Second, to be *Understanding*, or *Wisdom*, or *SELF-KNOWLEDG*; of the Third, *Love*, or *WILL*. For *Love* in God is not, as in us, a *Passion*; but his *Essential WILL*. In short, these three, *SELF-LIVING*, *SELF-KNOWING*, *SELF-LOVING*, are God's (Essential Immanent) *Acts* on himself, the *Eternal Object*: therefore several of the Antients, of the School-Doctors, and of the Moderns, go no farther, in accounting for the *Mystery of the Trinity*. They alledg that, "A Divine Person is a *Mode*, or *Property*, of an individual intellectual Nature; it is the individual Intellectual Nature; it is the individual Divine Nature, with a *discrete Property*, or particular *Mode*. Consequently, God, or the Divine Nature, is THREE PERSONS, on the ac-

6 An Explication of the Catholick Doctrine

" count of the aforesaid Modes or Properties ; that
" is, as he is SELF-LIVING, SELF-KNOWING,
" and SELF-LOVING. Nor is he more than Three
" Persons ; because these are the only Essential, Im-
" manent (or Internal) Acts of God.

These Doctors were never censured, or blamed in
the Church ; as defective in the Faith, or as less Or-
thodox than they ought to have been. The Fathers
that go this way, are mentioned in the (following)
Dissertation : The School-Doctors that I have noted,
are *Utrah.* I. d. 38. qu. 1. *Thom.* I. qu. 19. a.
4. *ad quinatum*, and qu. 25. art. 1. *Suarez*, Meta-
phys. disp. 30. p. 113, 114. Of the Moderns, *Wen-
delinus*, *Alstedius*, and *Scribler*. Of our English Di-
vines, Mr. *Baxter* in his *Catholick Theology*, but ve-
ry largely in his *Methodius Theologia* ; indeed it is the
governing Thought that directs his whole *Method*
or System, and goes through it.

But because tho this Explication accounts for the
notion of PERSONS in the Divine Nature ; yet
it doth not, with so obvious Facility, satisfy for the
RELATIONS (Father, Son, and Spirit that pro-
ceeds from both) in God : therefore the more cure-
rent Exposition is St. *Austin's*, as here followeth.

The first Person in the Holy Trinity, is unbegotten
Mind, or Intellect, or ORIGINAL WISDOM ; the
sole Cause (or Principle) of the Second, and there-
fore (by analogy to things Natural, and condescension
to the Human Understanding) called the FATHER.

Next is the Logos, the Reflex or begotten WIS-
DOM ; even the Wisdom that is generated by, or
that resulteth from, Eternal MIND's contemplating
and knowing its own Perfections ; that Ideal Repre-
sentation, Self-knowledg, or express Image (as St.
Paul speaks) that is necessarily begotten within him-
self, by the Father's knowing and understanding him-
self, and therefore is named the SON.

Lastly,

Lastly, The Divine Volition or LOVE (the joint Act of Father and Son;) by which God loveth or wills himself; the Eternal SPIRATION, or, as it were, breathing of Love towards himself; on that account fitly called the SPIRIT.

They do not mean however that, mere WISDOM, or KNOWLEDG, or LOVE in God, is a Person: but each of these Idioms, as 'tis understood with, or as it includeth the Divine Nature, or Godhead, with all its Attributes and Perfections, is rightly called a Person, and a Divine Person. And hence also we say, each Person is truly and properly GOD, BEING, SPIRIT; but not a God, a Being, a Spirit; because 'tis the same (numerical) God, Being, Spirit, who, as having these three Idioms (Characters, Acts, Modes, Personalities) is therefore named Three Persons.

It is (undeniably) with respect to this Explication of the Trinity, that the Divines of the Schools, the General Councils of the *Lateran* and *Lyons*, the Councils of *Toledo*, &c. have defined that, the SON is *eternally generated*, and the SPIRIT *eternally proceeds*. They rightly make the *Generation* and *Spiration* (or *Procession*) to be Essential, Permanent, and Eternal Acts, because eternal original Mind must needs be understood to *Know*, and *Will*, or *LOVE* it self, by a continual perpetual *Act*. And from hence also they truly infer that, the *Generation* and *Procession* are *natural* and *necessary*, not *arbitrary* and *free* *Acts*. As also that, there can be no more Persons in the Divine Nature, but only these three; only original MIND, the reflex WISDOM, and the eternal Spiration of Love, or SELF-COMPLACENCE: for these compleat the Notion, and Perfection of God; and without them he should neither be Happy, nor God.

LOVE naturally ariseth, or proceedeth, from what is apprehended, and is *KNOWN*, *as our greatest and most connatural Good*: And the greatest Good of God can be no other, but that he perfectly *KNOWETH himself*; for He only is a *perfect Object*. From whence we see, how the Spirit, who is the Divine LOVE, proceeds from the *Father* and the *Son*, (or from Mind or INTELLECT, and from SELF-KNOWLEDG;) and that this whole Discourse, of Original MIND, reflex KNOWLEDG, and LOVE, is *verified* (as the *Schools* and *Metaphysicians* speak) in the Divine Nature.

When we say, this Trinity is a *Mystery*; 'tis because all the Terms in which the Holy Scriptures or Church have delivered these Articles, are equivocal, or do not signify the same thing as in Human Speech: *Father*, *Son*, and *Spirit* are not here intended, as among Men; as neither is *Persons*. *Persons*, *Father*, *Son*, *Spirit*, *Generation*, *Procession*, *Spiration*, *Begotten*, in the Divinity are so called, as was before said, only by an *Analogy* (or *remote likeness*) to *things Natural*, and by *condescension* to the *Human Understanding*. In all *created Persons*, so many *Persons* are so many distinct *Substances*, *Understandings*, *Wills*, and *Powers of Action*; they are so many distinct BEINGS, MINDS, and SPIRITS. In like manner also do *Father* and *Son* differ, in all the *created kinds*; they are as distinct and several (by their respective *Substances*, *Understandings*, *Wills*) as three Angels do differ (or are distinct) from three Men. How extremely unlike is this Alterity and Diversity, to the real Unity of the Divine Persons; or of *Father*, *Son*, and *Spirit*, in God? For these in God, as we have said, are not distinguished, by *distinct Substances*, *Understandings*, *Wills*, &c. but are numerically *one Substance*, *Understanding*, *Being*, *Spirit*; they differ, as a *Mind* and its *Ad's*.

The great variety of Terms ; used by Divines, in treating of this Question ; perplexes and confounds most Readers : who are not aware that, all these so (seemingly) different Terms signify the same thing ; but because none of them express it adequately, therefore for a more clear and perfect Conception of this Article, we willingly use all sorts of Terms and Explications that help to enlighten it. Thus, Mr. Hooker, Author of the Ecclesiastical Policy, says : " The Divine Substance (or Essence) " with this *Property*, to be of none, maketh the Per- " son of the FATHER ; the same Divine Es- " sence with this *Property*, to be of the Father, mak- " eth the Person of the SON ; the self-same Di- " vine Essence or Substance with this *Property*, to be " of Both, maketh the Person of the Holy SPIRIT. " So that, in every Person there is implied, the " SUBSTANCE of God, and also the PROPER- " TY, which causeth the same Person to differ " from the other two.

It is not a *novel* Explication, devised by Mr. Hooker ; but the Explication commonly received in the Church, and only represented in other equivalent Terms. For by the *Property*, to be of *None* (which, he saith, together with the Divine Essence, doth make the Person of the *Father*) he means **O-RIGINAL WISDOM**. Mr. Hooker calls it the *Property to be of None*, because 'tis *un-begotten* and *un-originated*. By the *Property to be of the Father*, he means the *Reflex*, or **BEGOTTEN WISDOM** ; which is *generated* (in the manner before declared) by *Original Wisdom*, or the *Father*, and is therefore named the *Son*. He saith again, to proceed from *both* maketh the third Person. Right, for Divine LOVE proceeds from unbegotten MIND and the reflex **WISDOM**. He concludes as soundly ; " Each " Divine Person is the *Divine Substance* with one of " these

these Properties, and consisteth of the Property and the Substance. 'Tis as much as to say, a Divine Person, is either ORIGINAL WISDOM (to which is of none) together with the Divine Essence: or it is the Divine Essence with the REFLEX WISDOM, which is of the former; or (lastly) 'tis the same Divine Essence or Substance, with the Spiration of LOVE, which proceeds from both.

When others call the Divine Persons indifferently by abstract or concrete Names; which when used of Creatures, or their Qualities or Acts, are readily understood by every Body: but when applied to the Subject of this Article, are understood only by the Learned; and often misunderstood even by them, unless they have been long conversant in these Questions: I say, those as well abstract as concrete Terms and Names, do all refer to that Explication of this Article that is before given; they are intended only farther to explain it, and do explain it.

These Terms or Names are *Acts*, *Properties*, *Modes*, *Subsistences*, *Characters*, *Idioms*, *Notes*, *Notions*, *Ideas*, *Relations*, *Persons*, *Personalities*, *Essence*, *Substance*, *Trinity*. Their meaning is, briefly, as here follows.

The Divine Persons are called ACTS; because *Wisdom* and *Love* are indeed Essential *Acts* of God, on himself the Eternal Object. Yet it is not the mere *Act* that is a *Person*, but the Divine Essence (or God-head, or *God*) thus acting.

They are PROPERTIES, IDIOMS, and CHARACTERS; as they distinguish, and thereby variously denominate, the Divine Essence. For in respect of one Property, Character, or Idiom, the Divine Essence is named the Father; in respect of another, the Son; in respect of the third, the Holy Spirit. But we must always remember that, these Appellations are not used *Univocally* (or in the same sense and respect).

spect) concerning God and any Creatures, or their Acts. Only the Term or Word *Ens*, an Entity or Being, is predicated *Univocally* of God and Creature; and the more nice Metaphysicians will scarce allow that, the Creature is *Ens* in the same sense as God is. Mr. Baxter, for instance, says: "If God and Creature is *Ens*, then either *distinct* or the *same*; not the *same*, for then the Creature should be *God*: if *distinct* and several, then there is more *Entity* in *God and the Creature*, than in *God alone*; for *two* is numerally more than *One*, and two Beings have more *Entity* than *One*, how small soever the lesser be; and then *God* shall be but *part* of *Universal Entity*, which is *Imperfection*.

They are NOTES, NOTIONS, IDEAS; as they serve to *notify*, or declare to us, the peculiar and proper Distinctions and Acts of the Divine Persons. As namely that, the first Person is the Godhead (or *God*) under the *Notion* of Un-begotten MIND; the second is the same *God*, Godhead or Divine Essence, under the *Idea* of Reflex WISDOM; the third is the same Godhead under the *Note* of Divine LOVE.

They are RELATIONS, as from the (analogical) Acts of Generation and Spiration there ariseth in *God* the mystical Relation of FATHER, SON, and SPIRIT proceeding from both.

They are MODES, and SUBSISTENCES; or if you will, MODES of existing; as by occasion of them *God* is considered as existing, after three Modes or Manners, namely, as Un-begotten MIND, reflex or generated WISDOM, and as loving or WILLING himself.

They are PERSONALITIES, when consider'd abstractedly; that is, *separately*, from the Divine Essence or Godhead: they are Persons, when consider'd concretely, that is, *together with the Divine Essence*;

sence ; each of them so consider'd, is no longer a mere Personality, but a Person ; a Person living, intelligent, really existing. [Note, In my four Letters concerning the Trinity, printed Anno 1701. to these last words of this Paragraph, a Person living, intelligent, really existing ; by the liberality of the Press, there are also added these words, and not subsisting only, which were never intended by me, and indeed destroy the Sense ; tho (I see) some have taken them as implying some great Depth.]

The Divine ESSENCE, or SUBSTANCE, is the Godhead, or God ; with all Divine Attributes and Perfections.

The TRINITY is the same Divine Essence, as distinguished by its three Properties or Relations, that have been before fully described.

But we may note farther that, of these Terms, some are more generally used, and are warranted by greater Authorities, than the rest are : such are the Terms, MODES, PROPERTIES, and PERSONS ; therefore I will speak more particularly of them.

MODE is a Term more antient than any of the rest, and also more proper ; it is older than the Term TRINITY it self ; it was used by *Justin Martyr* within less than 140 Years after our Saviour. His words are, Μία ἰδόσατος, τρόποι διαφέρεως τρεις, *One Substance or ESSENCE, three MODES of Existing.* 'Tis used also by *J. Damascen*, the first of the Fathers that collected together the scatter'd and confused parts of Theology into a regular System or Body ; his words are, Ἐπι τοις ἀγίαις τριάδοις, ἰδόσατος τρινού ὁ ἀναρχος τρόπος τοις ἀδιίσ τραφέρεως ; "In the Holy Trinity, a Person is an Eternal MODE or manner of existing. 'Tis also the most common Term of the Divines of the middle Ages, called the Scholasticks, or School-Doctors. What

is meant by it, in these Questions, was intimated before, when we said; "The Divine Persons are called *Modes*, as by occasion of them, God is considered as existing after three Modes or *Manners*; namely, as un-begotten MIND, as generated and reflex WISDOM, and as loving or WILLING himself. 'Tis a frivolous Exception that *Maccovius* makes to this Term, when he says; "Tis but improperly used of the Divine Persons, for a Mode is always *posterior* to that of which it is the Mode; which we must not say of the Divine Persons, in respect of the Divine Essence or God. For the Affections of Being that we call Modes, are often connate to the Beings of which they are the Modes: And in particular 'tis evident in the case before us, that INTELLECT SELF-KNOWLEDG SELF-COMPLACENCE are such Modes of Divinity, as are *Co-eternal* to it; and therefore *Damascen* (before-cited) calls them *τρόπον ἀνέργον πνευματικά Modes*.

PROPERIES is much used by the Greek Fathers; and it signifies here much the same, as in common Speech: for INTELLECT SELF-KNOWLEDG SELF-COMPLACENCE are *Properties* of God, in such sense as Rationality and Risibility are said to be Properties of Man; they are not the Essence of Man, but are natural and inseparable Adjuncts of his Essence, and thereby distinguished from Accidents. That which has made this word the more authentick, is the *Programma* of the Emperor *Justin*, to which all the Churches of the Orient (who not especially thereto required) gave their Assent; as *Evagrius* has informed us, *Hist. Eccl. l. 5. c. 4.* In this *Programma* it is said; "We adore the Trinity in Unity, and Unity in Trinity: an Unity, as to ESSENCE or GODHEAD; a Trinity, as to PROPERTIES or PERSONS. In the Greek,

Mr. Calvin, after a judicious and learned Dissertation concerning the *Holy Trinity*, and the Three Persons, concludes, and summeth up all in these words: "But if any are so nice, that after all they will not allow the word *Persons*, yet do what they can, they must confess that when we say *One*, we mean the *Substance*: when we say *Three*, we intend that in the Divine Essence or *Substance* there are Three *Properties*. Which being sincerely acknowledged by any, we will not litigate with them. *Instit.* c. 6. S. 25. p. 179. *Genev.* 1550.

But PERSONS is now more commonly, and almost only, used. St. Austin saith of it, "We use the Term Person, not because we find it in Scripture, but because the Scriptures do not contradict it; and by a kind of necessity, I say, as labouring under want of words. *de Trin. 4, q. 1, ad 10.*

As the Latins did not at first like the Term *Hyposasis*, so the Greeks were dissatisfied with *Proson*, or *Person*: but they came to an Agreement, by fixing a determinate sense on those very ambiguous words; the Latins were content with *Hypostasis*, and the Greeks with *Proson*, as both are interpreted by Justin Martyr's *Τόπος τοῦ πρώτου*, in MODE or manner of existing.

There was never any thing so truly said, or so well established; but one *Sciolist* or other would be excepting to it, either out of *Vanity*, or on *Mistake* and *Ignorance*. Accordingly this *Faith of the Church*, has been attacked by divers *Objections*; some of them indeed from otherways Learned Men, but the most from such as were ignorant. I shall mention only the *Objections* that are considerable; and from able Persons, or Parties.

Of some Objections.

Of this sort I account the Author of the Intellectual System, Dr. Ralph Cudworth, who revived the Errors of *Valentinus Gentilis*, concerning the Trinity. He makes the Three Divine Persons to be *distinct Substances* in number, and only the Father to be truly and properly *God*, or Almighty, and All-knowing; the other two Persons to be *Subordinate* to the Father in Power and Authority, and wholly dependent on him. Therefore he could not endure the *Doctrine of the Schools* (which is indeed the *Doctrine of the Catholick Church*) concerning the Trinity. He complements us in a very extraordinary manner, on our Explication of that Article; he saith, "The *Scholaſtick Trinity* is a pure *Fargoury*, the *Philosophy of Gotham*: a Trinity that falls not under Human Conception, and which cannot be in Nature. A *phantastick Trinity*, of merely *nominal Persons*; Persons only in name, not in reality. It was invented by *P. Lombard*, Father of the *School-Doctors*, and Bishop of *Paris*; and never was authorized by any publick Authority, except at the Council of *Lateran*, in the Year 1215.

I was surpriz'd I confess, that Dr. Cudworth should presume to say; the *Catholick Faith*, or as he calls it the *Scholaſtick Trinity*, is a Novelty, devis'd by the Bishop of *Paris*; and which hath no Warrant, but the Council of the *Lateran*. We quoted before, the Words of *Justin Martyr*, scarce 140 Years after our Saviour; one *ESSENCE*, three *MODES* of Existing: and the Definition of *J. Damascen*, a Person in the *Holy Trinity is a MODE or Manner of existing*; which, tho in so few words, implies the *whole Doctrine of the Schools* concerning the Trinity. The *Programma* also,

16 An Explication of the Catholick Doctrine

also, receiv'd by all the Greek Churches, is about 600 Years older than *P. Lombard* Bishop of Paris.

As for the Latin Church, St. *Austin* has written 15 Books of the *Trinity*; the Sum and Substance of them all, is only this; “*Mens, Notitia, Amor,*” (MIND, WISDOM, LOVE,) are the three Persons of the Holy Trinity: the Blessed Trinity is God, considered as original WISDOM, and as KNOWING and WILLING Himself. This was followed by the School-Doctors, and middle Ages; in particular, by the General Councils of *Lateran*, and *Lyons*, and by the Councils of *Toledo*. Those Councils, as well in their Confessions as Canons, very carefully adhere to the Doctrine of St. *Austin*, and of the Schools concerning the Trinity.

Of the modern *Jargonists*, I shall mention only Mr. *Calvin*. He is a perfect Disciple of St. *Austin*; as well in this, as in other Articles of Religion: in the 6th Chapter of his Institutions, *Genev.* 1550. he saith. “Non est tamen inanis vel supervacua ordinis observatio; dum primus recensetur Pater; deinde ex eo Filius, postea ex utroque Spiritus. Nam & Mens uniuscujusque eò sponte inclinat, ut primo DEUM consideret, deinde emergentem ex eo SAPIENTIAM; tum postremo Virtutem, quā consilii sui decreta exequitur: qua ratione duntaxat a Patre existere dicitur Filius; a Patre simul & Filio Spiritus. In short, thus; “'Tis even natural to conceive, first GOD, next his Reflex WISDOM; then his POWER, by which he executes his Counsels and Will; on which account only we say, the Son is of the Father, and the Holy Spirit of both. But note here that, Mr. *Calvin*, in his reciting the Order of the Divine Persons, calls only the Father, GOD; but he did this only by way of Appropriation, as they speak. That is, not as if the second and

third Persons were not also *God*, and equally so with the First; but on the account that the *Father* is *Fons Deitatis*, as the *Antients* spoke, *the Fountain and Cause of the other two Persons*; as is before described. And this way of speaking of the *Father*, is not peculiar to Mr. *Calvin*; other Orthodox Writers, and the Scriptures themselves, sometimes use it, as hath been observed too by others, who have written on these Questions.

The Authority of the *Lateran Council* is not so light, as Dr. *Cudworth* would intimate; much less is this the only Council that confirms the Exposition of the Holy Trinity, now generally received. The Council of the *Lateran*, in the Year 1215, consisted of LXX Metropolitans, CCCC Bishops, other Fathers more than DCCC; the Ambassadors of the *Roman* and *Greek* Emperors, of the Kings of *England*, *Spain*, *France*, *Jerusalem*, and *Cyprus*. They followed the preceding Councils, in accounting for the Mystery of the Trinity; and have been *expressly approv'd by all the Subsequent Councils*.

Dr. *Cudworth*, in opposition to that Council, describes the Divine Persons to be *NÓES*, *MINDS*; and *Πνεύματα*, *SPIRITS*: but neither he, nor Dr. *Pain*, could alledg so much as one *Council* or *Father*, that ever so spoke. So little reason had they, to accuse the Catholick Doctrine, as *Novel*; or not warranted by a sufficient Number of good Authorities.

In short, the *Gothamites* and *Fargonists* defend themselves very well against this first Objection; and re-tort it, on their Opposers.

But others have rais'd another *Exception*, to the Doctrine of the Church; before described. They say; by this Account, not only *GOD*, but every other intelligent Being, shall be three Persons: for every Angel, and every Man, has these three *Modes*, *Properties*, or whatever else you will call them; *Mind* or original *WISDOM*, *reflex* or generated *KNOWLEDG*,

LEDG, and LOVE towards it self. If these internal Distinctions do not make a Man, or an Angel, to be *three Persons*; or introduce the *Relations* of *Father, Son, and Spirit*: why should it be said, they are three *Persons*, or introduce three *Relations*, in God? This is an Objection of the *Unitarians*; much insisted on by a *Polander*, who undertook to answer *B. Keckerman*, Professor at *Dantzick*; and by *M. Ruarus* in his Letters to (the Learned *Minim*) *Marinus Mersennus*. The Metaphysicians, and particularly, our Countryman Mr. *Serjeant*, in his *Appendix* to his *Transnatural Philosophy*, answer here with many Subtleties and Finenesses; from the *Metaphysical School*: in my Opinion, the Catholick Faith hath no need of them; and the true Answer is this. The Objectors have not considered that, PERSONS and RELATIONS, when used of God, are *scientifical Terms*; and therefore have a peculiar meaning in *Theology*, altogether different from their Intendment in familiar Speech. There is no Science or Art; whether Sacred or Civil, whether Learned or Mechanical; but has its *Terms* that are *peculiar to itself only*: which Terms are Words, all of them borrowed, from common and familiar Speech; but used by the *Art*, in quite another Sense; a Sense peculiar to the Science or Art. Therefore we are not to be surprised at it, that PERSON, in *common Speech* and use, is a *particular Being*, *distinct from all other Beings*; and that hath *sundry Properties or Modes belonging to it*: but in the *Science of Theology*, when we speak of God, it is only a *Mode or Property*; as such *Mode is considered together with the Divine Essence, Godhead, or God*. The *Terms of Sciences and Arts are most commonly Arbitrary*; we are not to demand a *Reason* of them: 'tis sufficient that, they are explained to us; and that when we know what is intended by them, we find our selves instructed in something that is either useful,

ful, or curious. Notwithstanding, in the choice of Terms, we sometimes affect some sort of Analogy; some Degree of *Likeness*, between the things: that is, the thing intended by the Word, as it is a *Scientific Term*; and the thing intended by it, in ordinary Use and Speech. And hence, because SELF-KNOWLEDG, and SELF-COMPLACENCE, are generated by MIND; therefore in *Theology*, these Acts and Properties have the Names of *Father*, *Son*, and *Spirit* proceeding from both: and for the same Reason they are called RELATIONS. And again, because by *Person* in ordinary Speech we mean a particular *Intelligent Being*, distinguished from all other Beings, by some peculiar Property or Mode; therefore the Godhead, or God, as considered to three different and *discrete* Modes or Properties, is considered as (or is named) three Persons. And we appropriate to God this way of speaking; we extend it not to Creatures, whether Angels or Men; out of *Reverence to the Divinity*: and because these Properties are so much more excellent and perfect in God, than in whatsoever Creatures; that the same Name agreeth not to them. And lastly because, as the Fathers express themselves in this Matter, WISDOM and SELF-COMPLACENCE in God are Permanent; and always in *Act*: while ours is *transient*, and passes away, dying in the very *Act*; of which, more hereafter. And it should seem, this Account must necessarily be admitted, by all the Orthodox; who acknowledg no other but a *modal Distinction* in God. It was a Remark, worthy of his Learning and Judgment, that Dr. Edward Stillingfleet, late Bishop of Worcester, makes in his Preface to his *Vindication of the Doctrine of the Trinity*. "When we consider, saith the Bishop, a Divine Essence; there can be no Distinction conceived in it, but by different MODES of subsisting; or what is the same, RELATIVE PRO-

There is yet this *farther Scruple*. It is not very obvious, how reflex or generated WISDOM can be said to be *incarnate*: or how, if the Son and Spirit are only the SELF-KNOWLEDG and SELF-LOVE of God, they can be *invocated* in such a Form as this: "O God the SON have mercy upon us miserable Sinners; O God the HOLY GHOST have mercy upon us miserable Sinners. Nay, and the words, O God the FATHER have mercy upon us miserable Sinners, will be as improper; for the Father, in this Hypothesis, is not a *distinct Being*; the Father, as the first Person of the Trinity, is no more but *unbegotten WISDOM*. Farther, the Expressions in the Nicene Creed, and divers in the Holy Scripture, attribute such Properties and Acts to the Divine Persons, as plainly suppose them to be *Beings* and *Spirits*: It seems, they cannot be interpreted (unforcedly and naturally) of a mere SELF-KNOWLEDG, SELF-LOVE, or Original WISDOM of God.

This is the great Objection of the Tritheists; or of those that hold, the Persons of the Trinity are, so many infinite Spirits, Minds, and Beings: It is solely grounded, on a misapprehension of the Churches Meaning, and Doctrine.

For first, the Church doth not say that, mere SELF-KNOWLEDG (or generated WISDOM) was Incarnate; but this Property, "as taken with, or as it comprises the Divine Essence, Godhead, or God, with all his Perfections and Attributes, was Incarnate. Which is warranted by divers (clear) Texts; as, Col. 2. 9. *In him [Christ Jesus] dwelleth the Fulness of the Godhead.* Col. 2. 3. *In whom [the Lord Christ] are all the Treasures of WISDOM and KNOWLEDG.* 1 Cor. 1. 24. *We*

We preach Christ, the Power of God, and the WISDOM of God. Rev. 19. 13. His Name is called (οὐαὶ τῷ οὐαὶ) the WISDOM of God. These Texts amount to this, “ The Fulness of the GOD-“ HEAD in the Person of the WISDOM, was “ Incarnate in the Humanity of Christ.

It is hard indeed to apprehend, how the Divinity (or God) should be incarnate in the Person only of the *Logos*, or WISDOM; while the other two Divine Persons were not Incarnate: and the Answers, usually made, methinks, are not very satisfactory. Some Learned Men have said, not the Λόγος (WORD or WISDOM) only was Incarnate, but *the whole Trinity*: and that, otherways we cannot say, *God was Incarnate*; for GOD implies the whole Trinity. Others have answered; there lies the same Difficulty against the *Tritheistic Hypothesis*: for if there are *three infinite Spirits*, who yet are all but *one God*; what was *incarnate* could not (in this Hypothesis) be *perfect God*, if only one of those *Spirits* was Incarnate: we cannot say, *God was Incarnate*, if only one *Spirit* of the Trinity (or God) was Incarnate. Let the Objectors therefore clear their own Explication from this Exception; and at the same time they will clear ours.

I should chuse to say, We are not concerned in this Difficulty, because we say only, *God was Incarnate, and the Divine Wisdom Incarnate*: We go no farther; we affirm nothing in this matter of the Incarnation, concerning the other two Persons. We speak of the Incarnation no farther than it is revealed; that GOD, *perfect GOD*, in the Person of the WISDOM, was Incarnate: this is intelligible, it hath nothing of difficulty to our Apprehensions. He that is disposed, to ask hereupon; Can God be Incarnate, and not the whole *Trinity*, which is God; *the Fulness of the Godhead*, and not *all the Persons of the Godhead*? Such a one is too curious,

and importunate ; he puts Questions that cannot well (it may be) be answered, without our affirming or denying beyond what hath been revealed by God, or is required by the Catholick Church to be believed. Yet to such a one we may say ; It is evident that, perfect God can be communicated ; when the whole of God is not communicated. For God being perfect God, as was before observed, in whatsoever portion of Space ; in the *least* imaginable Extension, no less than in the whole Immensity of his Essence : He can therefore, tho *Infinite*, communicate himself perfectly, to the finite Humanity of Christ, as to Divine Perfections ; tho he do not communicate himself wholly, as to the *Omni-presence and Infinity of his Substance or Essence*. Therefore if something like to this hath also happen'd in the Incarnation of the WISDOM only, while the other two Persons were not Incarnate : It implies no Contradiction ; nay it seems sufficiently illustrated by the other, that is to say, so far illustrated or cleared, that we need not to hesitate at it.

The Prayer, "O God the *Father*, O God the *Son*, O God the *Holy Ghost*, have mercy upon us miserable Sinners, hath been disliked by divers Learned Men, in particular by Mr. *Calvin* : But we must interpret the Church's *Prayers*, by her known *Doctrine*. The Church doth not intend, cannot intend, by that Form ; to acknowledg more Divine Objects of Worship than one only ; for she professeth the contrary. She intends only therefore here, " to invoke God, by, or under, the several *Distinctions*, which she acknowledgeth to be in him ; " and by which she endeavours more perfectly to " apprehend him. But these *Distinctions* ; tho for good Reasons named *Persons*, and *Father*, *Son*, and *Spirit* ; are understood by her as only the different *MODES* of the Divine Existence, or Existence of God : and therefore as often as they occur

occur in the Prayers, they are to be taken in the *Theological* Sense, not in the Familiar and Vulgar. But to this Exception, I shall have occasion to speak more fully hereafter.

As to some Expressions in the *Creeds*, and Holy Scriptures. Many things are said of our Saviour in the *Scriptures* and *Creeds*, which not only suppose him to have been *præ-existent to the World*; but to be the *Maker*, and *Governor* of it. The Catholick Church understands them, as spoken of his *Person*; but of his *Person*, *only in respect of the inhabiting Divinity*: And she believes that, not the generated **WISDOM** only, but **GOD** in the *Person of the WISDOM or SON*, was Incarnate. These two Keys open all the Difficulties of any Expressions in the Church *Creeds* and *Holy Scriptures*; whether concerning the **WISDOM**, **WORD**, or **SON**, or concerning our *Lord Christ as he is God and Man*.

Concerning the *Holy Spirit*, where-ever such Attributions are given to him, as imply him to be an actual distinct **BEING**, **MIND**, or **SPIRIT**: They are spoken of him, either by a *Proopopeia*; or as the *Person* of the *Spirit* includeth, in its *compleat Notion*, the *Divinity*, *Godhead*, or *God*; and are not spoken of his *Personality* only, which is no more but *Divine LOVE*, or *Divine SELF-COMPLACENCE*. *And the same is to be understood of the other two Persons.*

And now, upon review of the whole *Explication*, I have given of these *Articles*; I have but this farther to add. First, I will be thankful to any that shall inform me, on good grounds, wherein the *Exposition* here given, is *more or less, or otherways*, than the *usual Doctrine of the Church*?

Next, I think, nothing hath been said, but what is obvious enough to any ordinary Capacity; using such heed, as is required to the understanding and

24 *An Explication of the Catholick Doctrine*
comprehending the *Mystery* of any other Art or
Science. There is no Science or Art, but must have
an intent Application of the Mind of the Learner,
or he shall never comprehend it: The Institution in
Arts and Sciences, in the very *meanest* of them, must
be *diligently* and *often* considered; or a Man shall ne-
ver be an *Adept*, or Master of his Art. Therefore,
if also in Divinity or Religion, some Articles must
be heard or read with a close Observation, to ap-
prehend them rightly, fully, and distinctly; if they
must be read, it may be, over and over again: Let
us be content with some Study, in a Matter of so
high a Nature, and so great Concernment to us. I
think however, it were well, if the Articles of the
Holy Trinity, and the Incarnation, were proposed
to our People, and even to all Learners, in a *plainer*
and *shorter* manner than is usually done: for instance,
in some such Form as this.

“ There is one Eternal BEING, one Infinite
“ SPIRIT; sole CREATOR of all things.
“ In the Unity of this Godhead, we are to consi-
“ der this following Distinction; Eternal MIND,
“ Divine SELF-KNOWLEDG *generated by Mind*,
“ Divine SELF-COMPLACENCE necessarily pro-
“ ceeding from both. Of these *the first* is called
“ the FATHER, as being manifestly the sole Ori-
“ gin and Cause of the Second; *the second* is cal-
“ led the SON, as being the Generation and Off-
“ spring of Eternal Intellect or Mind; *the third*, as
“ the joint Act, and (as it were) Spiration of the
“ two former, is fitly called the SPIRIT. They are
“ PERSONS; not as an Angel, or a Man, is a
“ Person; But as each of them is understood with,
“ or comprehendeth the Divine Nature; that is to say,
“ as it comprehendeth, and is comprehended by this
“ Word GOD. Concerning our Saviour, we are
“ not to think of him as a mere Man; he is GOD-
“ MAN.

“ *MAN.* *Man*, in respect of his reasonable Soul,
“ and human Body; *God*, in respect of the indwelling Divinity. Which is not to be understood only
“ of an occasional (assisting) Indwelling, such as
“ that in the old or later Prophets: But of such an
“ *Union* of the Humanity to the Divinity, that the
“ former is *always* under the Conduct and Illumination of the other; and the Divinity doth *constantly* exert the Divine Attributes and Perfections in, and by the Human Nature. What was
“ thus Incarnate, was *perfect God*, in respect of *Divine Perfections*: It was not however, if we may so speak, the *whole* of God, in respect of *Persons*. For the Divinity, or God, communicated himself (in the manner before-said) to the Humanity of Christ; only in the Person of the generated WISDOM, or SON; not in the Persons of the FATHER, and SPIRIT. Which hath more of Difficulty, and less of Necessity, to comprehend the *manner* of it; than to be (ordinarily) requisite for us to inquire into it.

Such an Exposition (or Declaration) of the Faith, as is this, would prevent all the (numerous and dark) Questions and Disputes of the *Schools* concerning these Articles; and satisfy the *Dissenters* from the Churches Doctrine: as well as be a true and *just* representation of what is necessary to be believed and affirmed; either because it is revealed in Holy Scripture, or is discovered by Reason, or defined by the Catholick Church. As it is certain, this is all that the Church intends; so it would happily supersede and nullify a vast number of Logical and Metaphysical *Terms* and *Distinctions*; besides the many (dangerous and captious) *Questions* that occur in the Writings of the *Scholastics*, and other *Polemical Writers*; which will clearly appear to any that shall, with judgment and heed, read the *Dissertation*

260 *An Explication of the Catholick Doctrine* 115
zation added to these Papers. But it will be proper to say something more particularly, of the *Socinians*; and to them : because many think, and themselves also for the most part, that they have a great Controversy with the Catholick Church on these Articles ; while in truth the Dissent and Controversy (on both sides) is only from a misapprehension of one another's Sense and Meaning. The last, and one of the most considerable Writers of the *Socinians*, is *Guil. Vorstius*, in his *Bilibra*. Let us examine and discuss this Book.

Of the Socinians, and the Bilibra of Guil. Vorstius.

In this Book, *Vorstius* has published his Thoughts on the Question, *What the Synagogue believes concerning God, and the Messias*; that is, whether the Jews know (and acknowledg) any thing of the *Holy Trinity*, and the *Divinity of the Messias*? His Book is (chiefly) in answer to *Mr. Voisin*, a Learned Jesuit; who maintains that the Jews believe, at least have (generally) believed a Trinity of Divine Persons, and that the *Messias* is to be *God* as well as *Man*, or *God incarnate*: *Vorstius* denies both these. He had the Advantage of his *Antagonists*, *Voisin* and *Rittangel*, as to the Subject in question; whether any Jews, who are so by Religion, believe these Christian Articles: and being a Learned *Rabbinist*, he not only answered, and exposed, his two Opposers; but prevented also (for the most part) what the Author of the *Judgment of the Jewish Church* has (since) farther objected.

But in the *Bilibra*, *Vorstius* not only proves that; no Jew by Religion, ever owned a Trinity of Divine Persons, or that the *Messias* is *God*; but he also openly and directly opposes the *Truth* of those Articles.

ticles. He is so much the more to blame; because the *Jesuit*, to whom he replies, had rightly stated these Doctrines. The *Jesuit* cites divers *Fathers and Councils*, who explain the Divine Trinity by *Intellect*, or original *WISDOM*; the *Word*, or reflex *WISDOM*; and *Will*, or *Divine LOVE*. He observes, *Knowledg*, and *WISDOM* being the *Product* of *MIND*, is fitly called the *SON*; and *LOVE* as it is the *Spiration* of *WISDOM* and *INTELLECT*, is properly named the *SPIRIT*. One of his clearest Authorities, is the *Canon* of a Council of *Toledo*, which says; “ Let *MIND* be put as the Person of *the Father*; then *the Word* (or *WISDOM*) *issuing* from *MIND* will be understood to be the *SON*; as by the *WILL*, proceeding from *MIND* and *WISDOM*, is meant *the Spirit*. He says farther, as this is the *Trinity* believed in the *Catholick Church*; one may find the same *Notions* among the *Jews*. But the *Jewish Books* that he alledges; he either mistook, or wrested their meaning. And besides they are partly spurious (*pseudepigraphal*) Books; and partly have talked in such an obscure or equivocal *Cant*, mixed with so many absurd *Fables*, that neither can any certain *Sense* be made of the most part of what they say; nor can they be considered at best, but only as *Visionaries* and *Enthusiasts*.

Vorstius could not endure this fooling; and being an *Anti-Trinitarian*, makes what advantage he can of *Voisin's* trifling and mistakes. He often falls foul on the *Explication* of the *Trinity*, by *Voisin*; he exclaims against it, as a mere *national Trinity*; a *Trinity* (*says he*) of *Logical Notions*, not of *Physical* or *real Persons*. To the *Authorities* of *Councils*, and *Fathers*, cited by *Voisin*, he answers. “ Indeed many of the *Antients* greatly pleased themselves, with those *Subtleties*; *Mind*, *reflex Wisdom*, and the *Spiration of Love*: but the *Holy Scriptures* have

“ not

“ not a word of any such Trinity. That is, instead of being aware of what the Jesuit had proved by so many Authorities, that the Trinity believed in the Catholick Church, is only a *Modal Distinction* in the Divine Nature; and is as evident and certain in *Philosophy*, as it can be made by the most express *Revelation*: consequently that, it is not the Trinity of the Church; but of *Philoponus*, *Joachin*, *Gentilis*, and such others; that *He* and his *Friends* meant to oppose. I say, not being sensible, as he ought to have been, of his *own* and *Parties* mistake of the *Churches* *Doctrine*: he takes notice only of the *Jesuits* (unlucky) overdoing in the Case; his false and impertinent pretence and endeavour, to find the mystery of the Trinity in the *Kabbalistical* and *Allegorical* Books of some *Jews*. We grant, *Vorstius* had here a sufficient Advantage: but it had become so learned and able a Person, rather to have observed the *Jesuit's* true *Explication* of the Trinity; and thereupon have urged him with it, that there is no difference in the *Ideas* that the *Church* and the *Unitarians* have of the Unity of God; than to throw so much Salt up on him, for his overcurious and partial Discussion of the *Jewish* Books, in search of a *Doctrine*, without which the true Unity of God is not rightly explained or understood.

But he seeks to cramp us, by saying; “ The Holy Scriptures mention no such Trinity, as original WISDOM, reflex WISDOM, and Divine LOVE. First, they mention no other. The Church never pretended, to have learned from *Holy Scripture*, or from the *Antients*, any other than a *Modal Distinction* in God. Which she expresses by the Terms TRINITY, and PERSONS; and explains those Terms, as has been already declared.

Next, the Exception is frivolous and impertinent; in this place. For the Controversy between him

him and Voisin was not, concerning the Proofs of the Trinity from Holy Scripture: which, we shall grant, our ordinary Controversial Writers have so mistaken, as to give occasion to People to misunderstand the Doctrine and Faith of the Church: but their Debate was, concerning the Trinity itself; namely whether there be not such a Distinction in the Divine Nature, or God, as has been before described; and whether some of the Jews have not owned it? That there is such a distinction in the Deity, neither Vorstius, nor his Party, will think fit to deny: why then do they litigate about mere Terms, *Trinity*, *Persons*, *Hypostatical Union*; which the Church professes, not to use in the vulgar Sense, but in a *Scientifical* and *Theological*.

But to open the Question between the Church and the Unitarians, to the capacity of every body; and to make it undeniably to these Gentlemen of the Unitarian Persuasion, that there is not the least Reason to divide from the Church. They may observe that, as there are two very different Significations of the Term *Persons*; the Theological, and the Vulgar: so in speaking of God we sometimes call him a *Person*, sometimes *three Persons*. When we speak of God, with exactness; that is, when we speak of him, *as he is in himself*; we cannot but own, he is three such Persons, as the Catholick Church teaches: that is, the modal Distinction of *original* and *reflex* WISDOM, and of *Divine Love* or *SELF-COMPLACENCE*, are so certainly in his Nature; that without them, he should neither be *happy* nor *God*. But when we consider him, only as a particular Intelligent Being, and *as distinct from any other particular Intelligent Being, or Beings*; which is the *vulgar* Acceptation of the Word *Person*: we generally call him a *Person*. Thus we say, for Instance; some Irregularities are Sins against the *Laws of God*: but others are *Sins, against his Person*; as *Blasphemy, Perjury and some more*;

more; such Wickednesses are Sins against the very *Person* of God, considered as this particular Being. In like manner, the most learned Divines of the *Moderns* and *Antients* are sometimes wont to say, the Angels that appeared during the Old-Testament Oeconomy, had sometimes the Names of *Jehovah* and *God* given to them, because they represented his *Person*, and spake in his Name. In this Sense of the word *Person*, the Church of *England*, even in her Translations of Holy Scripture, call God a *Person*; namely, in the Texts that speak of him, as a particular (*Intelligent*) *Being*, and as *distinct* from some other, or all other particular *Beings*. *Jab* 13. 7, 8. *Will ye speak wickedly for God, will ye talk deceitfully for him, will ye accept HIS PERSON?* *Heb.* 1. 1, 2, 3. *GOD, who at sundry times and in divers manners, spake in times past to the Fathers by the Prophets, hath in these last times spoken to us by his SON;* — who being the brightness of his (God's) *Glory*, and the express Image of his (God's) *PERSON;* — when by himself he had purged our Sins, sat down on the right hand of the Majesty on high. In the first Text, God is intended to be distinguished from the Persons whom he at any time judgeth; in the other, from the Lord Christ, considered as our High-Priest or Intercessor with God. There is no Learned Divine, but is aware of this; and therefore all such do sometimes, as well in writing as preaching, say the *Person* of God: namely, when they speak of God, not according to the *internal* Perfection of his Nature; but according to some *external* Relation, to other Intelligent Beings; that is, as distinguished from them, or as opposed to them, or some such like.

I do not wonder, *F. Socinus* was not aware of this; as having no other but *Grammatical* Learning, not the least tincture of *Academical*, much less of *Theological*: But *Korfius* ought to have been aware of

of it. Because Socinus knew not, what the Church intends by Persons, Father, Son, and Holy Spirit, when she uses them of God; therefore he denied, there are three Persons of God, or three Divine Persons: And because he mistook what is meant by *Incarnation*, *Hypostatical Union*, and such-like, when he heard of them in Sermons; therefore he denied the Divinity of our Saviour. I shall make this undeniable, from the *Racovian Catechism*, which is the *Socinian System of Divinity*; contrived and compiled originally by *Socinus*, *Smalcius*, and *Moscorovi*us, at *Raccon* in *Poland*; and often re-printed, with the Notes and Improvements of all the Great Men of that Way; and last of all by *B. W.* (that is, *Benedict Wissowatus*) at *Scamopolis*, (that is, *Amsterdam*) in the Year 1680. When this *Catechism* would prove that, there is but one Person of God; What is their Argument, or (as they call it) Demonstration? Take it, in their own words: *Essentia Divina una est, non Specie, sed numero: quapropter plures numero Persona in ea esse non possunt; cum Persona nihil aliud sit, nisi Essentia individua intelligens.* In English thus; "The Essence of God is but one: and there can be but one Person of God; because a Person is as much as to say, one Intelligent Essence. Catech. Racc. p. 26. This is their Demonstration, to prove that, there is but one Divine Person; or one Person of God: But they will never be able to produce one Catholick Writer, that ever said; *God is three Persons*, in this Sense of three Persons, i. e. three Intelligent Essences. The Catholick Church ever owned that, in this respect God is but one Person; she ever taught, he is but one Intelligent Essence: She declares it to be *Heresy*, and *Tritheism*, to affirm three (infinite) Intelligent Essences, she believeth but one such Essence; consequently that, in that regard God is but one Person.

Let

Let these Gentlemen know therefore, their Patriarch hath misinformed them, concerning the Churches Doctrine: He has engaged 'em, to oppose a Trinity that was never held in the Church; and to impugn his own (unlearned) *Mistakes*, as the proper Errors of the Catholick Church.

'Tis too certain that, *Socinus* had never read one Theological Book, when he first set up for an *Heresiarch*. The Method of Education and Study, in his time, was this; they first learned Grammar, and the Classical Authors: they went then from the School to some *University*, where they read first *Logick*, then *Ethicks* and *Physicks*, then *Mathematicks* and *Astronomy*: This qualified them for an Academical Degree; which Degree entred them on the study of *Medicine*, *Law*, or *Divinity*. *Socinus* began no part of the *Academical Learning*: He knew nothing of the very first part of it, *Logic*, till the latter part of his Life; as his Books show, and as *himself confesses*. It is no wonder therefore that, when he heard in the *Church-Confessions*, and *Liturgies*, of three Divine Persons, of *Father*, *Son*, and *Spirit*; of *Incarnation*, *Hypostatical Union*, and such-like; he took them, as 'tis to be feared the Unlearned too commonly do now, in the familiar and *vulgar Sense*.

He imagined three such Persons, as three *Men*, or three *Angels* are; that is to say, Persons that are *essentially distinct*, and not *modally* only. When he heard of *Father*, *Son*, and *Spirit* distinct from both; he conceited a *physical* and *natural Generation*, or that they are distinct *Beings*, and distinct *Spirits*. He took *Incarnation*, and *Hypostatical Union*, as implying that; the *whole* of God was Incarnate, and the *Humanity* of Christ was *deified*: The first, the Heresy of the *Patripassians*; the other, of *Eutyches*. Because he was not aware, *perfect* God may be *Incarnate*;

nate; when the whole of God is not. And because he knew not that, we say indeed the Lord Christ is true God, Creator, and from all Eternity; and we say this, of his Person: But of his Person, not as Man; but in respect only of the indwelling Divinity, or God in him.

Briefly, I say; had *Socinus* been qualified by any Theological, or Academical Learning; he was a Man too discerning to have opposed the *Doctrine* of the Church, or have controverted the *Terms* she uses: but because *Quid's Epistles*, *Tully's Offices*, and a few Pages of *Hesiod* and *Homer*, were the whole Extent of his Learning; he first mistook the Church, and then opposed her. This provoked *A. Rivet*, Professor at *Leyden*, to say of him; *Ego in isto homine nihil video, prater imperitiam, omnia ignorandi; & audaciam, omnia negandi.*

Some of the most Learned of *Socinus* his Followers, have known that the Church doth not intend three such Persons in God, as are three distinct *Essences*; which is the Trinity they oppose. Therefore to excuse themselves, and *Socinus*, they have said that; the true meaning of the word *Person*, in common and familiar Speech, is, one Intelligent *Essence*, distinct and diverse from all other particular (Intelligent) *Essences*: And that therefore, if indeed the Church means not, there are three distinct *Essences* of God; neither ought she to say, there are three *Persons* of God. In short, she giveth the Scandal, by her unproper Language.

To this, I answer: If the Gentlemen of this Way, will not allow us to use any Terms in Theology, that are borrowed from familiar and vulgar Speech; and to give to them such signification, as is proper to declare the Nature of the Subject of which we treat: they deny to us what is yielded to all other Sciences and Arts, whether Liberal or Mechanical,

without any contradiction. For the Sciences adopt the Words of familiar Speech, and appropriate them to their Mysteries; in a Sense that shall make the Mystery more intelligible, without wholly or entirely stripping the Word or Term of its primitive or vulgar Signification. Why do we quarrel with the Church about *Persons*, and other Terms; because not used in Theology, as in vulgar Speech; when we are content that, all other Sciences use that liberty? Why, for instance, are not large Volumes written also against the Logicians, or the Metaphysicians; for their *Genus*, *Species*, *Differentia*, *Proprium*, and *Accidens*: which those Gentlemen have borrowed from the (Roman) Classical Authors, and from common Speech; but have clothed them with a new Sense, utterly different from their vulgar meaning? In *Latin* Authors, *Genus* is the Family, or *Linage* of any Person; *Species* is the Form, Physnomy, or *shape* of a thing; *Differentia*, on the contrary, is the *dissimilitude* of Persons or Things; *Proprium* is a Man's own, in opposition to things borrowed or stolen; *Accidens* is any *Casuality*, good or bad, that happens to any Persons. But when these words are used, as Terms in their Science or Art, by the Metaphysicians, or the Logicians; Bless us, how do *Mysticks* transform them? *Genus*, according to them, is not the *Linage* or Pedigree; but is, as BEING to Substance and Accident, and as SUBSTANCE to Spirit and Bodies. *Species* is not the Form, Shape, or Phyz; but is, as MAN to Peter and James, or as the specifick general Nature of Lion and Bear to particular Lions and Bears. *Differentia* is not, as among the Vulgar, the external *Dissimilitude* of things; but the particular *Modality* of each Individual in the several specifick Natures, namely the Angelical, the Human, and that of Mutes. *Proprium* is by no means a Man's own Goods and Chat-

Part I. concerning the Holy Trinity. 35
tels ; but is, as *Risibility* in a Man, a Property that is no *essential* part of his Nature, but yet is always in it. *Accidence*, or *Casuality*, they metamorphize into an inferior sort of *Beings* ; it is as *Colour*, or other Qualities are in Bodies ; which are things that may be away, or may be changed into their Contraries, or be varied in degree, and yet the Body (to which they belong) remain the same. Here now was a-bundant Matter, for *Socinus* his Grammatical and Philological Skill : He may eternally confute the Logicians and Metaphysicians from the good Authors he has read ; from *Terence*, and *Plautus* ; nay from *Tully*, and *Quintilian*, who spake not only a true, but learned Latin. And truly every body must grant that, he might as well (or better) have attacked the Metaphysicks, and all other Arts ; for using words, as he thinks, improperly ; that is, not as they are used by the *Vulgar* : as have reformed, or pretended to reform the Language of the Church ; which he understood too, just as much as he did the *Metaphysicks*.

It is pertinent here to take account of what passed between *Mersennus*, and *Ruarus* ; two Men very well matched, in respect of Elegance of Learning, and Freedom of Thought : there have scarce been two Contemporaries so eminent, in *both* these respects. *Mersennus* was a *Roman Catholic* ; a *Regular*, of the Order of the *Minims* : but to whom all Learned Men that visited *France*, always took care to be recommended, and to pay their Respects to him. *Ruarus* was a *Holsteiner*, a Gentleman of ample Fortunes, and a Mind no less great : He was a *Socinian* ; and tho he never wrote a particular Book, yet his *Letters* to Learned Men of all Persuasions, procured him a Reputation all over Christendom, as well as among his own Party, as the (Honorary) Head, or Principal, of that whole Sect. These

Letters were published, after his Death, in two Volumes, at *Amsterdam*; the first Volume, *Anno 1677.* the other, *Anno 1681.* both in *Octavo.*

Mersennus having heard of this Gentleman, and being desirous to read the *Socinian Authors*, wrote to him; entreating him, to send to him the principal Books of the Men of that Way: which were scarce in *France*; but very common in *Poland*, where *Ruarus* had chose to reside, at a place near *Dantzick*. *Ruarus* immediately made a Remittance of the Works of *Crellius*, *Volkelius*, and *Schlichtius*; which was requited by *Mersennus*, by a Present of his own Books, and of the Works of the Jesuit *Petavius*.

But when *Mersennus* had looked over the *Socinian Books*, he presently observed what I have been now saying, that; the *Socinians* wholly mistook the *Doctrine* and *Terms* of the Catholic Church. They seem, says this Great Man, not to be well informed what is the Faith of the Church concerning the Holy Trinity; I assure you, I will even swear to you that, there is no *Tritheism* in our Doctrine. We say, "The Father is Original WISDOM, the Principle or Cause of that WISDOM by which he knoweth himself; and of that WILL by which he loveth himself, or is delighted in his own Perfections. *Pater est ORIGO INTELLECTUS*, quo se perfectè Intelligit; & VOLUNTATIS etiam, mediante Intellectu. The words mediante Intellectu, were added to signify the Procession of the Spirit from the Father and the Son; or by the Son, as mediante Intellectu more properly signifies. His words may be thus Analysed, viz.

Pater est Origo INTELLECTUS, the Father is Original Wisdom.

Intellectus, quo se perfectè Intelligit. The Original or Cause of that WISDOM, by which he perfectly understandeth himself, or of the SON.

Ec voluntatis, mediante Intellectu. The Principle also of WILL, (or the Spirit) by the reflex WISDOM; or Son.

I have not seen the Catholick Doctrine couched in so few words; but as it is said in the Proverb, *A Word to the Wise: In so few words, he thought he had said enough, to such a Mercury as Ruarus; and that he had fully answered all the Socinian Books that Gentleman had sent to him.* And so it proved; for tho *Ruarus* took a year's time to answer, his Reply serves only to confirm what *Mersennus* had said. He answers,

First. This Explication of the Doctrine of the Catholic Church, is Σόφον φάρμακον, a good Excuse. Is it so? But had it not been as easy, and a little more sincere to have said; 'Tis a just Defence? For if it be the former, 'tis the latter.

*Secondly. He is in bodily fear lest it should be Sabellianism. I scarce think that, he is in earnest; so Learned a Man could not but know, the Doctrine of *Sabellius* is directly contrary to this of the Church. For the Divine Persons, according to the Church, are *Modal Distinctions in the Divine Nature, or Essence*; whereof the second is generated by the First, and the Third proceeds from the other two: Whence they are rightly called, INTERNAL RELATIONS of the Deity, to it self. On the contrary, the Trinity of *Sabellius*, is three EXTERNAL RELATIONS of God, to his Creatures: That is to say, God acting in the three Dispensations; the Law, the Gospel, and the effusion of the Spirit on the Apostles, and other Faithful. I shall own however, that this is an old Objection to the Churches Doctrine: for *Socrates* witnesseth that, the Council of*

Nice was accused by many, as reviving *Sabellianism*, by their term *Homo-ousios*; by which they meant, God is one Substance, and the Divine Persons are one Essence, and one Spirit. *Socrates*, Hist. Eccl. l. 1.

c. 23.

Thus these two Wits parted; and made no more words of the Matter, in their following Letters: *Ruarus* found there was no more to be said to the Objection; and *Mersennus* perceived, he had already objected enough, tho in so few words.

Of St. Austin.

The Disputes we have lately had in *England* concerning the true Notion of the Divine Trinity, make me willing to confirm what hath been (hitherto) said; by some such *Authorities*, as may entirely satisfy the doubtful: I will begin with that of St. *Austin*, because it includes so many more. For as to this Father, Monsieur *Du Pin* has rightly and justly observed, in his History of the *Ecclesiastical Writers*, 5th Century, p. 207. "St. *Austin* Bishop of *Hippo*, framed (if we may so speak) the Body of Divinity for all the Latin Fathers that came after him: They have not only taken out of his Books, the *Principles* they made use of; but oftentimes they have only transcribed him. The Councils have borrowed his words, wherewith to express their Decisions. R. *Lombard*, Bishop of *Paris* in the 12th Century, undertook to make an Epitome of the whole Body of *Theology*; his Work, after all, is little else but a Collection of Passages out of this Father. And tho St. *Thomas* and other *School-Doctors* followed another *Method*; yet for the most part they adhere to St. *Austin's* *Principles*, and upon them have erected their Theological

“ logical Opinions and Conclusions. In short, *he saith*, the Councils of the Church, the Fathers, and School-Doctors or Divines of the middle Ages, in the *Latin Church*, have all strictly followed the Doctrine of St. *Austin*. We shall see hereafter that the *Greek Churches* have no less deference for St. *Austin*, especially in the Article of the Holy Trinity; than the *Latin* (or *Western*) have.

Of all the Works of St. *Austin*, his fifteen Books of the Trinity, seem to have cost him the most time and pains. Mr. *Du Pin* saith, he began them in the Year of our Lord 400. and finisht them in 416. No doubt that Learned Critic had very good Reasons for that Supputation; but St. *Austin* himself, speaking more generally and laxly, saith, *De Trinitate* (*qua Deus verus & summus est*) *libros juvenis inchoavi, senex edidi*: “ The Books concerning the Trinity, “ which is the true and most High God; I began “ when young, I published them when old. They are directed, (or if you will, dedicated) to *Aurelius* Bishop of *Carthage*, and Primate of *Africa*, in these words: *Beatissimo, & Sancto, & sincerissima charitate Venerando, Fratri & Confacerdoti, Papæ Aurelio.* “ To the most blessed, holy, venerable, our “ beloved Brother and Fellow-Priest, Pope *Aurelius*. To which we may note, by the by, that *Pope* and *Saint* were Titles that were given indifferently to all Bishops in that Age, and down to the latter end of the 11th Century; when *Pope* began to be appropriated to the Bishop of *Rome*, and *Saint* was bestowed only on the Dead, and by that Bishop.

Mr. *Du Pin* well expressed the Nature, and Design, of these Books of St. *Austin*, in these words: “ They are rather a *dogmatical Discourse* (or *Institution*) concerning the Mystery of the Trinity, than “ *controversial Writings* against Hereticks. He in-“ sisteth not so much, on refuting the Reasons of the

" Hereticks, or proving the Doctrine of the Church ;
 " as upon subtle and curious Enquiries, for clearing
 " or expounding this Mystery. Eccl. Hist. Cent. 5. p.
 193. I mention this, the rather, because a late
 Learned Writer has thought fit to say, in his *Prefatory Discourse, to an Examination of an Exposition of the XXXIX Articles, by my Lord Bishop of Sarum* ;
 " There is very little, if any thing, to be met in
 " Holy Scripture, to *explain* the Trinity : nor is it
 " what any one ought to pretend to *explain*, any farther
 " than to prove a *Trinity in Unity, and Unity in Tri-*
 " *nity*, (according to what is revealed in Scripture)
 " is to be worshiped. St. *Austin*, on the contrary,
 thought that ; when we say *Trinity in Unity, and*
Unity in Trinity, and these are to be worshiped ; 'tis as necessary that one should understand
 what is meant by *Trinity in Unity, and Unity in*
Trinity, as 'tis to worship such *Unity in Trinity, or*
Trinity in Unity. And truly other-ways, either by
 false Ideas, we shall be guilty of *Idolatry* ; or by none,
 of *Atheism*. But let us hear the Father himself : *Cor-*
re cum credum Scripturis sanctis, agant orando, & bene-
vivendo, ut intelligent hac. Id est, ut quantum fieri po-
test, videatur mente quod tenetur Fide. Quis hoc prohi-
beat; imo quis ad hoc non hortetur? " Let 'em endea-
 " vour by Prayer, and by Holy Living, to under-
 " stand these things ; that is, to *comprehend* by the
 " *Mind*, what is believed by *Faith*. Who will forbid
 " 'em ; or rather, who will not advise them there-
 " to ? *De Trin. L. 15. c. 27.* Again, " That God
 " is a Trinity, we ought to evince (if we can) by
 " some Demonstration, to all capable Persons ; as
 " well as to *Believers*, that rest in the Authority of
 " *Scripture*. Why I said *if we can*, will better ap-
 " pear, when the Matter itself begins to be opened,
 " in the following Enquiry concerning it. But God
 " will help us : for it is written in the *Psalms of Da-*
 " *vid*,

" vid, The Heart of them shall live that seek the Lord.
 " And, Let those that seek thee, rejoice. And again,
 " seek ye the Lord, seek him always. Furthermore,
 he often takes notice of St. Paul's words to the Romans; *The invisible things of God are clearly seen, being un-
 derstood by the things that are made*: to which he as often
 adds the words of God, in the first Chapter of *Genesis*;
Let us make Man, in our Image, after our Likeness.
 Grounding himself on these Texts, he discovers a
 Trinity, in the visible and sensible part of the Creati-
 on; but more especially in the *Soul of Man*, on which
 (saith he) the Image of the Trinity is manifestly im-
 pressed; in his own words, *Immortaliter immortalitati
 ejus insita*. Which things, saith he again, we have
 made to be the Subject of this present Writing, from
 our 9th to our 14th Book. *Lib. 15. c. 2.* He believes,
 it was the very Reason that an Intelligent Nature is
 given to us; even this, to enquire and search con-
 cerning God; *ad hoc debet homo esse Intelligens, ut re-
 quirat Deum*. *L. 15. c. 2.* He speaks there, not of
 knowing *that* God is, but *what* he is; the Unity of
 his Nature, the Trinity of Persons, and *how both are
 to be understood*: which is the matter of his Enquiries,
 in all these Books.

St. Basil surnamed the *Great*, St. *Gregory* called the *Theologer* or *Divine*, and St. *Gregory Nyssen*, Greek Fathers that flourished sometime before St. *Austin*, are very much employed in *explaining* the Mystery of the Trinity: there will be occasion hereafter to set down their *Explications*; here I only mention them, to show that the most celebrated Fathers believed it to be lawful, and even thought it to be necessary, *to un-
 stand with the Mind* (as we have heard St. *Austin* speak-
 ing) *what is believed by Faith*.

The Councils also, General and Provincial, the Confessions of Faith by the Protestant Churches; have almost all of them given some *Explication*, and
 divers

divers of them a very large Explication, of the Trinity in Unity, and Unity in Trinity.

Neither ought we to omit that, the Heretical Explications of *Sabellius*, of *Arius*, and *Philoponus*, among the Antients; of *Iacobim*, *Gib.* *Porretan*, *P. Abailardus*, in the middle Ages; of *Gentilis*, *Curcellanus*, and *Mr. Bide*, since the Reformation; do inevitably engage the Orthodox in very particular Explications of this Article: unless by only using the general Expressions of *Trinity in Unity*, and *Unity in Trinity*, we should rather seem to license all of them, than disallow any of them. For 'tis undeniable that, all those Heretics contend for *Trinity in Unity*, and *Unity in Trinity*; tho in Heterodox Senses.

Therefore if some Learned Men have more employed themselves in other Studies, than in this; so that they don't think fit, themselves to state the Doctrine of the Catholick Church in this Article; they ought not hereupon to forbid to others all *Exposition* of the Churches Faith, but only this; that we are to believe and worship *Trinity in Unity*, and *Unity in Trinity*. Rather, we ought never to use those words, without an *Exposition*: to speak 'em *without Ideas*, that is *without a meaning*, is to speak them (to say the best) as *Parrots*; to speak them *with wrong Ideas*, implies *Heresy*. But I return to the *Father*.

To give a distinct Account of St. Austin's Work, we were best to observe this Method; we will consider, 1. The curious Questions, relating to the Article of the Trinity, that are here resolved. 2. The Expositions of some of the Greek Fathers, that St. Austin rejects; as partly imperfect, and partly as leading to Error. 3. Some likenesses of the Trinity, that he finds in the visible Creation, and in the Soul of Man; but which come not up to a tolerable Explication. 4. The Explication, that's after much

much canvassing, he approves; and the Image of that Trinity in Man, *Immortaliter immortalitati ejus insita.* *quod non est deus, sed unus deus, et non deus, sed unus deus, et non deus, sed unus deus.* *Consequitur ergo, quod non est deus, sed unus deus, et non deus, sed unus deus.*

Questions concerning the Trinity, or the Divine Persons, resolved by St. Austin.

and non deus, sed unus deus, et non deus, sed unus deus.

It is a Question among the *Modern Divines*, whether the Apparitions of God to the Patriarchs, were indeed so many Apparitions of God himself, in the Person of the *Word*, or WORD, or only of Angels, who representing God on those occasions, are therefore called the *LORD*, or as 'tis in the *Hebrew JEHOVAH*. The Reason of the Doubt is, because in some Texts of Holy Scripture, particularly in divers of the *New Testament*, those Apparitions are called *Angels*. Thus, the appearance to *Moses* in the burning Bush, is by *Moses* called *Jehovah*: he saith expressly, *when Jehovah saw that Moses turned aside to see; God called to him out of the midst of the Bush.*

Exod. 3. 4. But St. *Stephen* interpreteth this appearance of *Jehovah* to have been, not immediately by himself, but by his *Angel*. *Acts 7. 30.* *There appeared to Moses (in the Wilderness of Sina) an Angel of the LORD; in a flame of Fire, in a Bush.* He not only says, it was an *Angel*; but he denies that it was the *LORD*. Therefore to this difficulty, St. *Austin* answers, by saying. *Scriptum est, dixit DOMINUS ad Mosem; non vero, dixit Angelus ad Mosem: quia cum verba Judicis Praeco pronuntiat, non scribitur in gestis; ille Praeco dixit, sed ille Judex dixit.* *It is written (in the Book of Exodus) the "LORD said to Moses; not the Angel said to Moses: because when the Crier of the Court pronounces the Sentence of the Judg; it is not register'd in the Rolls, the Crier said, but the Judg said.* *Lib. 2. c. 11.*

It

It should seem, this was the Manner of the Courts in St. Austin's Time: and he thought it a sufficient, either Example, or Comparison, to show that what an Inferior says or does by express and immediate Order of his Superior, it is to be reckoned, not to the *Sent*, but the *Sender*; not to the *Messenger*, but to his *Principal*; and accordingly in the Case now before us, not to the *Angel*, but to the *LORD* that sent him.

He is troubled with that Text, *Mark* 13. 32. *Of that Day and Hour knoweth no Man; no not the Angels, nor the Son, but the Father.* Or as St. Matthew has it, *the Father only.* Did not our Saviour know that time, of the *last Judgment*; or as others here interpret, of the *Excision of Jerusalem*? If not; how was he God? If he did; how shall we defend his Veracity? When he saith so expressly, *the Son knoweth not that Day and Hour, but the Father*; nay *the Father only.* *Matth. 24. 36.* The *Father* answers; our Saviour knew the *precise Time, the Day and Hour*, of the Event concerning which he was asked: but his Answer is such a form of Speech, as that of St. Paul to the *Corinthians*, 1 Cor. 2. 2. *I knew nothing* (or I resolved to know nothing) *among you, but only Jesus Christ; and him crucified.* Or as when God said to *Abraham*, Gen. 22. 12. *Now I know, that thou fearest God; seeing thou hast not withholden thy Son, thy only Son, from me.* It appears by these Texts that, in the Phrasology (or manner of speaking) of the Jewish Nation, *to know a thing, or not to know it*, implies sometimes only that, *we make it known, or do not make it known, to others.* For when St. Paul says, *He knew nothing among the Corinthians, but only Jesus Christ; and him crucified*: he means only, *he made nothing else known to THEM*, he spoke to them of no other thing. Of all the Learning he had acquired at the Feet of *Gamaliel*, or at the University of *Tarsus*, he said nothing to the *Corinthians*: Among them he knew

knew nothing but Jesus Christ, and him crucified ; tho they were curious and eager of other Knowledge. And when God said to *Abraham*, *Now I know that thou fearest me* ; it is certain, he as much knew it before : but now he made it known to *Abraham* ; for it was by this high Trial, that *Abraham* was made to know with certainty his own Heart towards God. Therefore so also it was that our Saviour knew, and did not know, that Day and Hour : he knew it as to himself, or personally knew it ; he did not know it with respect to his Disciples, from whom he thought fit to conceal it : as the Apostle knew nothing with respect to the *Corinthians*, but only Jesus Christ : and him, crucified. *Lib. I. c. 12.*

To the Question, Whether the Holy Spirit proceeds from the Father and the Son, or from the Father only ? St. *Austin* answers ; The Holy Spirit is the Spirit both of the Father and the Son : He proceedeth from both ; but not as from two Principles, but as from one. He saith however, the Spirit proceedeth principally from the Father ; and he well explaineth this dangerous Saying, by adding that ;
“ The Son deriveth from the Father *Being* and *Godhead* ; and herewith he also deriveth necessarily from the Father this Power, if we may so speak, of communicating (together with the Father) *Being* and *Godhead* to the third Person in the undivided Trinity. *Lib. 15. c. 17.* In short, the Holy Spirit proceedeth from the Father and from the Son ; but from the Father principally, in regard that it is from the Father that the Son hath this Power of communicating Being and Godhead to the Holy Spirit, both equally and as one Principle with the Father. Besides the Texts usually alledged, to prove the Procession of the Holy Spirit from the Father and the Son, St. *Austin* alledges also that ; if the Spirit proceeded from the Father only, and not from

from the Son, then the Son could not have given the Spirit; but he breathed on his Disciples, and said, Receive the Holy Ghost. John. 20. 22. He saith hereupon, the Disciples (or any other Man or Men) had no power to give the Holy Spirit; but only to pray that he might be given to those Persons upon whom they should lay their hands. Upon this he enlargeth much; I shall only repeat one Paragraph, as being very remarkable. *Quantus est Deus ille, qui dat Deum? Nec enim aliquis Discipulorum ejus dedit Spiritum Sanctum: Orabant ut veniret in eos, quibus manus imponebant; non ipsi eum dabant. Atque hunc morem in suis Praepositis etiam nunc servat Ecclesia: nos accipere quidem hoc donum possumus, pro modulo nostro, effundere autem in alios non possumus. Ut hoc fiat, Deum (a quo efficitur) super eos invocamus.* " How great a God is he, who can give God? For we are to be aware that, none of the Disciples gave the Holy Spirit; they prayed, that he might come upon those, on whom they should lay their hands. And this Custom is still preserved in the Church, by the Bishops: We can receive this Gift, according to our Measure; bestow it on others, we cannot; that it may be given to others, we pray over them, to that God who alone can do this thing. *Lib. 15. c. 26.*

Why do we say, the Son is *begotten*, but the Spirit *proceeds*? As we say, the Son is begotten by the Father: why not also the Spirit is *begotten*, by the Father and the Son; but he *proceeds* from both? The Saint answers; besides the Reasons known to God, who himself maketh this distinction in his Word: we may say, with respect to our selves, we are taught this Mystery in the distinct Terms of *begotten* and *proceeding*; to preserve the Propriety and Significancy of Human Speech: if *begotten* and *proceeding* were indifferently used, we could not understand what

what was said. For we never say *Son* or *begotten*, but only where there is but one begetter; no *Son* is the *Son of two Fathers*. *Non discitur Nasci, sed potius Procedere Spiritus Sanctus*; quoniam si & iste *Filius diceretur*, amborum utique *Filius diceretur*: quod est absurdissimum; nam *Filius nullus est duorum, nisi Patris & Matris*. The Spirit is not said to be *begotten*, but rather to *proceed*; because if he also were called a *Son*, he should be the *Son of the Father and Son*: Which were most unproper, and even absurd in Speech; for we never say the *Son of two*, but only when we mean it of *Father and Mother*. Lib. 15. c. 27. He observes however that, tho we must not say, the Spirit was *begotten*; which were to contradict the Holy Scriptures, which say, he doth *proceed*: yet neither doth the Catholick Church say, he is *unbegotten*; lest any should suspect, that in the Trinity there are *two Fathers*, or *two who are of None*. In his own words, *Ne vel duos Pares in Trinitate, vel duos qui non sunt de Alio, quispiam suspicetur*. Lib. 15. c. 26. No doubt St. Austin would have declined this, and some other Questions, if he could; but he saith, there were great Enquiries and Disputes about it in his time, by all the Sects of Christians: So that it was necessary to lay something to it, for appeasing an untoward Curiosity, that has grown up among the generality of Christians. His answer, tho it doth not unfold the Mystery; it satisfies however the Enquirer thus far, that he needs not to ask or look any farther, but be contented with the Words of God: who hath used terms of distinction, because there is a Distinction; but hath not declared wherein the Distinction consists, either because it was not necessary for us to know it, or because (at present) we are not capable to know it.

Concerning the Question, lately controverted between some eminent Divines among us ; Whether as there are three Divine Persons, these Persons are so many *distinct Spirits*, or only one (Infinite, Eternal, Allperfect) *Spirit* ? This Father hath so explained the Mystery of the Trinity, (as we shall see hereafter) that there can be no manner of Doubt, that he understood the *Trinity of Persons* to be only *MODAL Distinction* in God ; not so many Substances, Beings, or Spirits. And wherever he undertakes to define or describe the Divinity, it is under the Character of a *Spirit*, not *three Spirits*. *De Creatore* *neccesse est credere, cum summe vivere, cuncta sentire & intelligere ; — esse Spiritum omnium potentissimum, justissimum, optimum, beatissimum.* “ Concerning the Creator, it is necessary to believe that, “ he most perfectly lives, perceives, and under- “ stands all things ; that he is a *Spirit*, of all others “ the most powerful, just, good, and happy. *Lib. 15. c. 4.* But he hath also some Paragraphs, where he expressly denieth that, God is more than one *Spirit*. *Et Pater Spiritus est, & Filius, & ipse Sanctus Spiritus : nec tamen tres Spiritus, sed unus Spiritus ; ut non tres Dii, sed unus Deus.* “ The Father is “ *Spirit*, the Son *Spirit*, and the Holy Ghost *Spirit* : “ yet not three *Spirits*, but one *Spirit* ; as not three “ Gods, but one God. *Epist. 174.* He saith not, the Father is a *Spirit*, the Son a *Spirit*, the Holy Ghost a *Spirit* ; but the Father is *Spirit*, and so of the rest : As the Father is God, not a God ; the Son and Holy Ghost, each of them God, not a God. For if each of these was a *Spirit*, and a God ; there must be three *Spirits*, and three Gods. The Father *Spirit*, the Son *Spirit*, the Holy Ghost *Spirit*, is no more but this ; the Father *Spiritual*, the Son *Spiritual*, the Holy Ghost *Spiritual*. Whereas he cautions us at last, *Non tres Spiritus, sed unus Spiritus* ;

Spiritus; ut non tres Dii, sed unus Deus. “ There are not three Spirits, but one Spirit; as there are not three Gods, but one God. ’Tis as much as to say, we must no more affirm three (Divine) Spirits, than we would affirm three Gods. He could not have declared more plainly, and directly, against the Explication of those who make the three Divine Persons to be so many Spirits; than by saying, *We must as little own three Spirits, as three Gods.*

Parallel to this, is that Passage, *Lib. 5. c. 11. de Trinitate.* “ The Trinity may be called One God, but not be called One of the Persons. We may not call the Trinity, the FATHER; except in this respect, that we are his Children by Adoption. Nor may we call the Trinity, the SON, in any respect or sense whatsoever. But we may say, the Holy Trinity is (*Sanctus Spiritus*) a Holy Spirit; because the Scriptures say, GOD IS A SPIRIT. As for that *Holy Spirit*, which is not the Trinity, but in the Trinity; it is called Spirit, relatively only: i. e. As it is a Spiration from Father and Son, and therefore related to them; as *Principium* and *Principiatum*. He often discourses in this manner, in the xv Books: and he excuseth his frequent Repetition of it, by saying; I often come over with the same things, in these Books, to fix them in my Reader’s Memory; and because if there be a mistake, it will be more easily discovered by coming so often under consideration.

But the most important of all the Questions, that concern the Mystery of the Trinity, is; of the Terms *Essence*, *Substance*, and *Persons*: whether these are to be used, concerning God; and in what Sense? On this, it will be necessary to cite always the Father’s own Words. *Essentiam dico, quæ ὄντις græcè dicitur; & quam nos Latini usitatis substantiam vocamus.*

mus. Dicunt quidem & Graeci Hypostasim; & nescio quid volunt inter esse inter Usiam & Hypostasim: ita & plerique nostri Latini, qui hac Graeco tractant eloquio, dicere consueverunt μίαν οὐσίαν, τρεις υπόστασεις; quod est latine, unam Essentiam & tres Substantias. Sed quia nostra loquendi consuetudo jam obtinuit, ut hoc intelligatur cum dicimus Essentiam, quod intelligitur cum dicimus Substantiam; non audemus dicere, unam Essentiam & tres Substantias, sed unam Essentiam vel Substantiam & tres Personas. In short thus; “The Greeks say, one *Essence* of God, “and three *Hypostases*: because they distinguish *Hypostasis* and *Substance*; [in the same manner as “the Latins distinguish between *Substance* and *Person*.] But the Latins always using *Essence* and *Substance* in the same sense, or to denote the same thing; therefore we dare not say, one *Essence* of God, and three *Substances*; but one *Essence* or *Substance*, and three *Persons*. Lib. 5. c. 8.

But is *Persons* then a proper Term to be used, in describing the eternal *Distinction* in God? St. Austin thinks, it is not; unless the very equivocal ambiguous Sense of this word be fixed. He observes, 'tis used of *Men*; for we call three Men, three Persons: but God is not so three Persons, as three Men (or three Angels) are three Persons. Three Men are three such Persons, as have distinct *Substances*, three individual *Natures*; with so many distinct *Understandings*, and *Powers of Willing*: And one of these Human Persons is not so much as all the three; as it is in the Divine Trinity, where any one of the Persons is equal to all the three; the Father to himself and to the Son and Spirit, the Son to himself and to the Father and Spirit, the Spirit also to himself and to the Father and Son. Each of these Persons having the whole Divine *Essence* or *Substance*, together with all *Essential Attributes* and *Perfections* thereof, is perfect God; and therefore not more or less than the whole Trinity.

nity. There being this immense difference between the term Persons, when intended of three Human Persons, and the same Term when meant of the Divine Persons; St. Austin often concludes that, this Term is too ambiguous, and not strictly proper in the Mystery of the Trinity. *Cum queritur, Quid tres? Magna prorsus inopia laborat eloquium humanum; dictum est tres Personæ, non ut illud diceretur, sed ne taceretur.* " When it is asked, What three? Human Speech is too barren to answer; we say three PERSONS, not that we should say it, but lest we should say nothing at all. *Lib. 5. c. 9.* And again, *Licuit loquendi & disputandi necessitate tres Personas dicere; non quia scriptura dicit, sed quia non contradicit. Si autem diceremus tres Deos, contradiceret Scriptura; quæ dicit, " Audi Israel, Dominus Deus tuus Deus unus est.* — *Quid igitur restat, nisi ut fateamur, loquendi necessitate parca hæc vocabula; cum opus esset disputatione contra Insidias, vel Errores, Hereticorum?* " In speaking and arguing concerning this Mystery, it hath become usual and lawful to say three Persons; not because the Scriptures say it, but because they do not gainsay it. But if we said, three Gods, the Scriptures would gainsay it; for they say, *Hear O Israel, the Lord thy God is one God.* — What remains then but that, we confess that these words [Persons and Hypostases] have been introduced by a certain Necessity; to repel the Sophistries, and confute the Errors of Hereticks? *Lib. 7. c. 4.* He repeats the same Thought, in another place, in these words; *Non major Essentia est Pater & Filius & Sanctus Spiritus, quam solus Pater aut solus Filius; sed tres illæ substantiae sive Personæ, si ita dicendæ sunt, æquales sunt singulis.* " Father Son and Spirit are not a greater Essence, than the Father alone, or the Son alone; but these three Substances, or Persons, IF WE

“ MAY SO CALL THEM, are but equal to any
“ one of their own number. *Lib. 7. c. 6.*

It appears by all this, that, St. *Austin* would willingly have set aside *three Substances* : because in Latin, and the Languages derived therefrom, *Essence* and *Substance* are the same ; so that to say three Substances, is the same as to say three *Essences*, which in God (by confession of All) were three Deities, or Gods. Notwithstanding, because the *Greeks* say, one *Essence*, three *Hypostases* ; and that by *Hypostasis* they do not mean *Substance* properly so called, but mean only what the *Latins* intend by *Person* : therefore he is not absolutely against saying three *Hypostases*, or three *Substances* ; when by *Substance* we mean only (as the *Greeks*, and some *Latins* that follow them) *Persons*. Secondly, That, *Persons* it self is but too equivocal and ambiguous ; and has not been introduced by any Example from *Scripture* : But the Sense of that Term being once rightly fixed, it is by all means to be retained ; as of excellent use, nay as almost necessary, against *Heretics*. Against the *Tritheists*, who would introduce three Divine *Essences*, or *Substances*, properly so called. And against the *Sabellians*, who assign to the *Persons* no *Substance* or *Essence* at all, either in particular or in common ; but represent them as only so many *Oeconomists*, or *Manifestations of the Divine Will* : namely under the *Law*, then under the *Gospel* by *Christ* ; and again when after our Saviour’s Ascension, the *Apostles* were farther instructed in all Matters, by the *Effusion of the Holy Spirit*, or *Inspiration of God*. The Holy Father having said thus much, one may wonder that himself has not defined the Term *Person* ; as applied to the Mystery of the Trinity. It had been agreeable to the Accuracy that he uses through his whole *Disputation*, in xv Books, to have distinguish’d the several Acceptations of *Person* : which, taken for

Substance, hath occasioned the *Tritheistick Heresy*; taken for *Oeconomy*, or *Manifestations*, begets the *Sabellian Heresy*; taken for a *Mode of Existing*, or a *Property*, that includes in it the Divine Essence, is the *Catbolick Doctrine*. But he hath left it to the obser-
vant Reader, himself to form the Definition or De-
scription of *Person*, in the Divine Nature; from the
Explication he gives of the Trinity it self. From
that Explication, the *Divines of the Schools* describe
a Person in the Holy Trinity, to be “the Divine
“Essence, or *Godhead*, under a particular (intel-
“lectual co- eternal) *Mode of Existing*. Of which
“Modes, they note, there can be but three; ori-
“ginal *Intellect*, reflex *Self-Knowldg*, and the *Love*,
“or *Self-complacence* that proceeds from both.

That these Doctors have rightly understood St. *Austin*, we shall see; when we come to his Explica-
tion.

Some Expositions of the Trinity, that St. Austin
rejects; some Likenesses of the Trinity, that
he finds in the Works of the Creation: The
true Explication, and the Image thereof in
Man.

Certainly we must say, this Father was a right good Man: he argues on the Article of the Trinity, with a moderation and sweetness, that would oblige the widest Dissenter from him; oblige one, to consider well what he says, and to be sorry if perhaps one cannot agree to every thing that he says. He begins his Disquisitions, concerning this Mystery, with saying; *Quisquis hac legit, ubi pariter cer-
tus est, pergit tecum; ubi pariter habitat, querat tecum;
ubi errorum sum cognoscit, redeat ad me; ubi*

meum, revocet me. " I desire my Reader that, where-
 ever in these Books he is satisfied with what I say,
 he would go forwards with me, to what remains ;
 where we doubt, let us together seek farther con-
 cerning the Matter : If he finds that himself has
 mistaken, let him come over to me ; where he sees
 I have mistaken, let him call me over to him. Lib.

1. c. 3. In another place ; *Cum Homines Deum qua-
 runt, & ad intelligentiam Trinitatis (pro captu infirmi-
 tatis Humanae) animum intendunt ; facilissime debent ig-
 noscere errantibus in tanti per vestigatione secreti.*

When Man seeks after G O D ; when the Human
 Frailty seeks to find out the Trinity, as far as 'tis
 able : such a one ought to be very facile in for-
 giving others, that have perhaps erred in their
 searches concerning so great a Mystery. Lib. 2.

c. 1. He concludes yet better ; he ends his Books
 with this Prayer. *Domine, Deus Unus, Deus Trini-
 tas ; quaecunque dixi in his Libris de tuo, agnoscant &
 Tui ; si qua de meo, ignosce Tu, ignoscant Tui.* " O
 Lord, One God, God the Trinity ; what I have
 said in these Books from thee, let it be owned by
 all Thine ; if I have said ought from my self, do
 thou pardon it, and may Thine also forgive it.
 Lib. 15. c. 28.

But come we, as we proposed in the Title of this
 Section, to some Expositions that this Father notes,
 and rejects.

Some Greek Divines, in their Books on this Article,
 had said. There is one *Essence* of God, and three
 " *Hypostases* ; and it is to be thus understood. One
 " Divine Essence, or one *Divine Nature*, as one *Hu-
 man Nature*, or one *Angelical Nature* : and three
 " *Divine Hypostases*, as in the Angelical Nature there
 are divers *Angels* ; and in the Human Nature di-
 vers *Men*, for instance, *Peter, James, and John*.
 And again, thus ; *three Statues of Gold*, they are
 " three

" three Statues and but one Gold : as we say three Di-
 " vine Persons, each of them God, and all but *one*
 " *God*. According to these Doctors, God is no o-
 therways *one God*, than *Peter James* and *John* are *one*
Man, or three Statues (all of them Gold) are *one* *Gold* ;
 and the Divinity is as truly three *Gods*, as the Huma-
 nity is three (or more) *Men*, or three Golden Statues
 are three *Golds* ; if we might have their leave so to
 speak, which we shall argue by and by. St. *Austin* was
 so moderate, as not to say expressly that, these Explica-
 tions necessarily and immediately infer (or suppose)
 three Gods ; tho all the *Moderns* say it : he contents
 himself to show that, they are not only, not just Ex-
 plications ; but not fit *Similitudes*, or Comparisons.
 " We do not say, three Persons, and one Essence or one
 " *God* ; in such sense as if a Substance or Mass were
 " made into any 3 things, *Statues* (suppose) or Vessels.
 " We do not say, *tres Personae ex eadem Substantia*, three
 " Persons formed out of the same Substance : like
 " three Statues out of the same Gold ; or like three
 " Men, in or of the same Human Nature. For there
 " are more than three Men in the same Human Na-
 " ture, and may be more than three Statues of Gold ;
 " and one Statue is not so much as three, or one
 " *Man* as three Men : but contrary in the Trinity,
 " for in the Trinity there are no more than three
 " Persons ; and *all* them are not more than one
 " of them is. This is the Sum of what he saith. *Lib.*
 7. c. 6. I have abridged that Chapter, because his
Latin would be obscure to those that are not accus-
 tomed to the *Latin* of *Barbary* ; such as all the *Afri-
 can Fathers*, but only *St. Cyprian*, wrote : I will sub-
 join however his very Words, because some will ex-
 pect and desire them.

Non sic Trinitatem dicimus tres Personas, unam Es-
 sentiam & unum Deum ; tanquam ex una materia tria
 quædam subsisterent, etiamsi quicquid illud est, in his

tribus explicatum sit. Non enim aliud ejus *Essentia* est præter istam Trinitatem. Tamen tres Personas ejusdem *Essentiæ*, vel tres Personas unam *Essentiam* dicimus: tres tamen ex eadem *Essentiâ* non dicimus, quasi aliud ibi sit quod *Essentia* est, aliud quod *Persona*; sicut tres Statuas ex eodem auro possumus dicere, aliud enim illic est esse aurum, aliud esse Statuas. Et cum dicuntur tres Homines una *Natura*, vel tres Homines ejusdem *Naturæ*, possunt etiam dici tres Homines ex eadem *Naturâ*; quia ex eadem *Natura* & tres alii Homines possunt existere. In illa vero *Essentia* Trinitatis, nullo modo alia quælibet *Persona* ex eadem *Essentia* potest existere. Deinde, in his rebus, non tantum est unus *Homo*, quantum tres Homines simul; & plus sunt Homines duo, quam unus *Homo*; & in Statuis æqualibus, plus auri sunt tres simul, quam singulæ Statuæ; & minus auri est una, quam duæ. At in uno Deo non ita; non enim major *Essentia* est Pater Filius & S. Spiritus, quam solus Pater aut solus Filius.

He thinks it necessary, often to repeat this last; for (besides other places) we have it again, *Lib. 6. c. 7.* *Nec quoniam Trinitas est, ideo triplex est; alioquin minor erit Pater solus, quam simul Pater & Filius.*
 "Tho it be a *Trinity*, it is not *threefold*; for the "Father alone is not less, than the Father and Son "together. The short is; he advances two Reasons, against those Explications by three *Men* and three *Statues*. First that, in the Human Nature are more than three *Men*, and there may be more *Statues* of Gold than three; but the Divine Persons can be no more than three: therefore the Comparison is not adequate. But it would lead us also into Error, and therefore is not *Just*; for one *Man* is less than three *Men*, and of equal *Statues* one is not so much as three; but in the Divine *Trinity*, all the three Persons are not greater than any one of them is. Each of them

is *perfect God*, to whom nothing can be added ; he is therefore as much as *the whole Trinity* : and if each were not *perfect God*, he should not be God at all ; for no definite number of Imperfects, can make up an infinitely Perfect.

The Moderns have treated those Explications much more roughly, than did St. *Austin*. He considered them as the honest Endeavours of Orthodox Writers ; to *explicate* (that I may use his own Words) *what is more easily understood by the Mind, than expounded in words to others* : but now they are judged to be so intolerable, that some pronounce them a broad-fac'd *Atheism*, others an implicit *Tritheism*. The *Atheism* consists in this, that these Expositors suppose the *Divine Nature* (or Godhead) is just such to the *Divine Persons*, as the *Human Nature* (or the Humanity) is to *Human Persons*. This, say some, is an open *Atheism* : for the *Humanity* (or *Human Nature*) is *nothing*, 'tis only a Metaphysical or *abstracted Notion* ; 'tis but only the general Idea that we form in our Minds, when we consider what is proper and peculiar to Man, as he is Man. The Properties, and natural Incidents, that belong to Man as he is Man, we give to them the general Name of the *Human Nature* : but this *Human Nature* is not a real thing, a *Being*, or actually existent ; but only a notional Collection made by our Minds, of certain general Properties that are common to all Men, and peculiar to Men only. If therefore the *Divine Nature* or *God* be but such to the *Divine Persons*, as the *Human Nature* or *Humanity* is to particular *Human Persons* : it is only a Notion, not a *Being*, or a *Substance*, whether bodily, or spiritual ; no more than the other Chimera (*Human Nature*) is. Then for the *Tritheism* ; say others, if one *Divine Nature* and three *Divine Persons* have just such respect to one another, as hath the *Human Nature* to *Human Persons* : besides the apparent Advantage of

of the Human Nature above the Divine, in that it compriseth an infinite number of Human Persons, and the Divine but only three Persons; it will follow that, as three Human Persons in the Human Nature are *three Men*, so the three Divine Persons in the Divine Nature are *three Gods*.

The Explication, or rather Comparison, of the three golden Statues; which are *three Statues*, and but *one Gold*; they reckon, it is scarce considerable enough to be confuted. The Strength of it consists in this, that we cannot say three golden Statues are *three Golds*; they suppose it to be monstrously improper, to say *three Golds*: tho themselves, that they may make three golden Statues an Explication (or at least an Illustration) of the Trinity, say three Statues and *one Gold*. It is asked; Are three *Bars*, or *Rods*, of *Iron*, *three Irons*? It is certain they are called so in common Speech. But if *three Irons*; which is most common: why not *three Golds*? If three Rods, or Bars of Iron, are three Irons: three Rods, or Bars, or Plates, or *Statues* of Gold, will be three Golds. It is not usual indeed, to say *Gold*; but it is proper, and Grammatical, and therefore may be used whenever there is occasion, or when any one shall please. But it is as little usual, and altogether *Ungrammatical*, to call three Bars, or *Statues* of Gold, *one Gold*; as they, who use this Comparison, are forced to do.

Come we now to the *Likenesses* of the Trinity, that St. Austin finds in the *Works of the Creation*. He so propounds them, as to show also their *Disagreement* to the Divine Trinity; and that "they are infinitely short of an Adequate Representation (or Image) of the Trinity in God; yet some of them come nearer to it, than others do. He discourses largely of them, from the 9th to the 14th Book; I shall content myself, for the most part, to report them

as they stand abridged in the 15th Book. Premising, and admonishing, only thus much in general, that; " all of them suppose, and imply that, the Divine Persons are not so many distinct Beings, or Spirits: but that the Divine Essence, Godhead, or God, is the Being; the Persons are the Modes, or Properties, or Acts, of that Being; as the Reader will immediately see.

In ipso Animo, ex iis quæ sunt extrinsecus introducta, est quædam Trinitas. Nempe Imaginatio [legendum puto IMAGO] corporis quæ in Memoria est; & inde Informatio, cum ad eam convertitur acies cogitantis: & denique utrumque [lege utramque] conjungens Intentio Voluntatis. " The Objects that enter into the Mind, " make there a kind of Trinity. As first, the I- " MAGE of the Object, that is impressed (as it " were) on the Memory; then the Information or " KNOWLEDG caused thereby in the Mind, when " it directs its Sight to the Treasure of Objects, and " Images stored in the Memory; and lastly the " WILL that joineth together the other two. Lib.

15. c. 3.

Mens meminit se, intelligit se, diligit se: hoc si cernimus, cernimus Trinitatem, non quidem Deum, sed Imaginem Dei. " The Human Mind REMEMBERS it self, KNOWS it self, LOVES it self: if we see this, we see a Trinity; not indeed the Trinity which is God, but which is the Image of God. Lib.

14. c. 8.

Sicut duo sunt Mens & Amor ejus; ita duo quædam sunt Mens & Notitia ejus, cum se novit. Mens vero, & Amor, & Notitia ejus, ita tria quædam sunt, ut hec tria unum sint. Amor & Notitia non tanquam in Subiecto insunt Menti; sed substantialiter ista sunt, sicut Mens ipsa: quia etsi relativè dicuntur ad invicem, in suâ tamen sunt quæque Substantia. — Unius igitur ejusdemque Essentia necesse est hec tria sint. " The MIND,

MIND, and its LOVE to it self, are two ; so are
 MIND, and its KNOWLEDG of it self. But
 MIND, its KNOWLEDG, and LOVE, are (ap-
 parently) so three ; as that also at the same time
 they are but one. — For KNOWLEDG and LOVE
 are not in the MIND, as *Accidents* in their *Subject* ;
 but rather are *substantial*, as the Mind it self is : for
 tho these three are *Relatives*, yet all of them are in
 their proper *Substance*. — Therefore all three (of
 necessity) are one and the same *Essence*. *Lib.*

9. c. 4. When he saith, *they are all in their proper Substance*, he means *in the Soul*. For in this, and all
 such like Comparisons, by MIND he doth not mean
 the SOUL, but its prime Faculty, even the Intellect
 or UNDERSTANDING ; as appears plainly by
 these words, at *Lib. 15. c. 7.* *Non Anima, sed quod*
excellit in Anima mens est. “ By MIND we do not
 mean the Soul it self, but the Faculty that is most
 excellent in it. But let us hear him discoursing
 these things more largely, and more explicitly, in
 some other places.

*Ista tria [Mens Notitia Amor] inseparabilia sunt a
 semetipsis ; eorum quodque substantia est, & simul om-
 nia una Substantia vel Essentia.* “ These three,
 [MIND KNOWLEDG LOVE] are inseparable
 from one another ; every one of them is SUB-
 STANCE, and all of them but one Substance or
 Essence. *Lib. 9. c. 5.* When he says, every one
 of them is Substance ; he uses the word Substance
 adjectively : for the meaning only is, they are sub-
 stantial. And he calleth them *substantial*, because
 they are *always* in the Substance of the Soul : Not as
Accidents in their *Subject*, but absolutely inseparable
 from it, or rather are one with it. But he goes
 on.

*MENS cum scipam cognoscit, sola PARENTS est
 NOTITIAE sua ; & Cognitum hic & Cognitor ipsa est.*
 — *Quod*

— *Quod ergo cognoscit se, parentem sibi NOTITIAM sui GIGNIT, quia non minus se novit quam est; nec alterius essentie est PROLES sive NOTITIA ejus. Nec minor AMOR, quia tantum se diligit MENS, quantum novit, & quanta est.* “ MIND knowing it self, is the PARENT of such its KNOWLEDG; and is the Knower, and thing Known. — And in that MIND knows it self, it BEGETS such a knowledg of it self, as is equal to it self; for it fully knows it self, and its Knowledg is not of another Essence. — This OFSPRING (the Self-knowledg) is not less than MIND, because Mind has an adequate knowledg of it self. Nor is the LOVE less, because Mind loves it self as adequately and perfectly as it knows it self; even with a just Equation. *Lib. 9. c. 12.*

The sum of all these Arguings, is; MIND KNOWLEDG LOVE in the Human Soul, are a Trinity that is the Image of God the true Trinity. For *Mind* or INTELLECT BEGETS (he saith) a SELF-KNOWLEDG, that is equal to it self, or equal to *Mind*, and is the OFSPRING of *Mind*; and from these two naturally springs a LOVE, that is equal to either. And farther, they have all the same Essence, being all of them substantially (and not as flitting Accidents) in the Soul; which is their common Substance.

St. Austin thinks, this is that Image of God in the Soul of Man, that was intended in those words, *Let us make Man in our Image.* He saith, it is *indelible; Immortaliter Immortalitati ejus insita,* “ Immortally impressed on an Immortal Subject. Neither Sin, nor Death, nor the (future) Blessedness, hath or will efface it; the Soul will always be *Mens conscientia, & se amans, An Intellect that KNOWS and LOVES it self.*

Having thus made his way, to the true Trinity; he saith,

faith, *An & haec sapientia, quæ Deus dicitur, non se intelligit, non se diligit? Quis hoc dixerit? An putandum est, sapientiam illam que Deus est, scire alia; nescire seipsum? Quæ si dici, & stultum, & impium est; ecce Trinitas, SAPIENTIA scilicet, & NOTITIA SUI, & DILECTIO SUI.* “ May we think that, the “ WISDOM which is called GOD, doth not know “ it self, or not love it self? Who will say it? That “ WISDOM that knows all things, is it ignorant of “ it self? But if so to say, is as foolish as it is impious, then see here *the Trinity*; Understanding “ or, INTELLECT, SELF-KNOWLEDG, and “ SELF-COMPLACENCE. He doth not propound this, as a Similitude, Comparison, or Likeness; but as the very Trinity: He insists on it largely, in this and other Chapters, that; to see the Trinity of *Intellect*, *Knowledg* and *Love* in our selves, who are God’s Image; and not to see the true Trinity, or *the Trinity which is God*, is too much either Slowness, or Negligence; the Trinity within us, does even point to the Trinity without us, we being that part of the Creation in which especially (as saith the Apostle) *the invisible things of God may be clearly seen and understood.* Lib. 15. c. 6.

We ought not to omit that Passage, at Lib. 15. c. 14. *Sciunt invicem Pater & Filius; ille Gignendo, iste Nascendo.* “ The Father and Son KNOW each “ other; the Father by begetting, the Son by being “ begot. He intends hereby; in the Holy Trinity, Father and Son, or INTELLECT and SELF- KNOWLEDG, are what we should mean when we say *to beget* and *be begotten*; and *vice versa*. This is a farther assurance that, he understood the Terms *to beget*, and *be begot*, in the Mystery of the Trinity; not, as Terms that naturally or properly express what we ought to conceive; but as *figurative Speeches*: *To beget* in this Mystery, is *to know*; to *be*

be begot, is the Reflex or Self-knowledg in God ; and vice versa.

This large Account of the Doctrine of St. Austin, I apprehend, will not be unwelcome to the (inquisitive) Reader; because of the great (and determining) Authority of this Father, in the Catholic Church: and it is almost necessary, to Me. As there is nothing so absurdly jealous as a superstitious Ignorance; it is commonly as barbarous and rude, as it is suspicious: And from hence are the Complaints, or murmurs of some, that in my four Letters concerning the Trinity, I have been too curious and particular; I have pretended to find a Clue for that *Labyrinth*, into which I ought not to have enter'd at all, but should have consider'd it as a sacred impervious Place. I should have contented my self with the Doctrine of the Trinity, as it is commonly propounded in the Church; a *Trinity in Unity, and Unity in Trinity*: without any (pretended) Explications, that might satisfy the vain (if not rather the profane) Curiosity of those, that will not submit to the only safe guidance of *Revelation*. Explications, say these Gentlemen, are devised Commentaries; by which, for the most part, the Church's Doctrine is expounded away: They serve instead of *Tolerations*, and *Comprehensions*, to relieve the *Heretics*, and *Schismatics*; and to let those into the Church, whom our *Articles* and *Creeds*, were purposely designed to exclude. But it is News to me, that our *Creeds* and *Articles* are *Labyrinths*; and that we must not enter into them; or what is the same, *must not understand them*. 'Tis as surprizing that, these Gentlemen affect to seem zealous for the Church; while they openly contend for such an obscure Brevity, in declaring her Faith, as takes away the distinction of *Heretic* and *Orthodox*.

thodox. Nay they vend themselves for the only (Faithful and Dutiful) Sons of the Church, while they proclaim to every body, that they are afraid of nothing so much, as that the Church should grow like to the Tree in the Prophet *Daniel*; the height whereof reached to Heaven, and the sight thereof to the ends of all the Earth; all the Birds of Heaven sang in her Branches, and her Fruit was Meat for all Flesh. Dan. 4. 11, 12. Explications, they say, will let every body into the Church; and the Design of 'em (too often) is, to expound away the Faith of the Church. I shall confess that, I think, it were well if our Explications could (as they speak) let every body into the Church: But it is certain, their *Design*, and their *Effect*, has always been quite contrary to that Fear of some; namely, to limit the Sense, and thereby exclude Heresy, and Heretics. There could be no need of *Explications*, if the Sense were clear, and withal not Equivocal or Ambiguous: He therefore that determines the Sense by an *Explication*, excludes all pretending Parties but one only; he is at the farthest Remotion from the Accusation, of opening our Doors too wide. If the *Explication* destroys the Doctrine, it is a Fault indeed: and that some such *Explications* and *Expositions* (of the Article of the Trinity) have been advanced, I not only do not deny, but I professed it was the principal occasion of the *Four Letters*. But sure the *Exposition* of St. *Austin*, should not have been suspected by any body: when they were told, in my first Letter, it is St. *Austin's*, and I have gone no farther than that Father led me; they should have considered me, only as a *Relater*, and the Father as the *Expositor*. I am satisfied with being of that Catholic Church, of which St. *Austin* was a *Father*, and a *Saint*: They that have accused the *Explication* in my *Letters*, as too particular and curious, I wish they

they would tell us, which and where is their Church ; who are the *Fathers*, and *Saints* of it ? If it be a Church, that does not profess the Doctrine of St. *Austin* ; I believe, it may be good discretion, to keep it private to themselves.

I think, I ought to mention here a Letter, sent me from *Cambridge* ; my Friend the bringer of it, intimated that it was from the Head of a *College* there, but desired to be excused from naming him, because he had subscribed only *N. N.* This *Anonymous* tells me, I have quoted St. *Austin* in the first of my four Letters, as Author of the Explication of the Holy Trinity given in those Letters : But, saith this Adviser, M. *Du Pin* gives a very different account of St. *Austin's* Doctrine concerning the Trinity. M. *Du Pin* saith, when the Father accounts for the Trinity in God, by **I N T E L L E C T**, **S E L F - K N O W L E D G**, and **L O V E** ; he doth not pretend, this is the very Divine Trinity, but an *Image* of it, and a *very imperfect One*. St. *Austin* saith that, all our Notions of the Trinity, are infinitely short of it ; and that, we see it now but only in a *Figure*, and *enigmatically* or darkly. This Letter saith farther, that divers have found fault, that I should say in the same first Letter ; “ The Prayer, *O God the Father* have mercy upon us, *O God the Son* have mercy upon us, *O God the Holy Ghost* have mercy upon us *miserably Sinners*, being the first Invocation in our *Litany*, has been disliked by divers Learned Men ; in particular, by Mr. *Calvin*. My Admonisher finds, Mr. *Calvin* did dislike it ; but he thinks “ *John Calvin's Authority* ought not to be laid in the *Ballance* against the *Liturgy of the Church of England*.

To begin with this last ; neither do I put Mr. *Calvin's Authority* into the *Ballance*, against our Church : But after I had incidentally, and as they speak *en passant*, mentioned Mr. *Calvin's* dislike of a *distinct*

Invocation of the Divine Persons *together*, as if they were so many several Objects of Worship; I show, in what Sense our Church intends this Invocation. Not as Mr. *Calvin* seems to have taken it, as if we had three distinct Objects of Worship; but *as one* such Object, *invocated under its several Distinctions*: My words are these. *so to say* The Church doth not intend, I cannot intend, by that Form, to acknowledg more Divine Objects of Worship, than one: for she professeth the contrary. She intends therefore here, only to invoke GOD, by of under the several Distinctions, that she acknowledgeth to be in him. But these Distinctions, tho for good Reasons named Persons, and Father, Son, and Holy Ghost; are understood by her, as only the different MODES of the Divine Existence, or Existence of God: and therefore as often as they occur in the Prayers, they are to be taken in the Theological Sense, not in the Vulgar and Common.

But I wonder, it should seem a new thing to any at Cambridge, that; some Learned Men have disliked the distinct (Trine) Invocation of the three Divine Persons: When there is no Learned Man but doth dislike it, except with the Interpretation I have given. No body will question the Orthodoxy of *J. Forbesius*: His *Instructiones Historico-Theologicae* have been received by all learned Men with great Acknowledgments of the Author's excellent Erudition, Judgment, and Exactness. He says; *Non est idoneus Adorationis modus, si tribus distinctis Invocationibus tres Personæ veluti seorsim Adorentur. Supplicatio facta uni Personæ, non est iteranda ad aliam immediate; nè in unam simplicissimum. Religiosi cultus objectum aliquam Separationem, vel Separationis speciem, inducere videamus.* — *Franciscus à Sanctâ Clârâ*, & *Doctores communiter, ipsis Divinis Personis* (precise sumptis) negant subesse terminum formalem adorationis *Latriæ*; sed

huc sibi in lib. 2. cap. 3. hoc

hoc Deitati solum primo competit, Relationibus vero prout Identificantur cum Essentia. Lib. I. c. 23.
 " It is not a proper manner of Worship, when the three Divine Persons are severally adored, by distinct Invocations. The Invocation made to one Person, should not be repeated immediately to another Divine Person; lest thereby we make, or seem to make, a separation in the Object of Religious Worship, which is most strictly One. — *Fran-
ciscus à Sancta Clara*, and generally the Doctors of the Church, deny that, the Divine Persons as Persons, are the Objects of Divine Worship: that belongeth only to the Deity it self; and to these Relations (the Divine Persons) but only as they are identified with the Divine Essence. That is, as each of these Relations, Properties, or Personalities, includeth (in its full Notion) the Godhead, or God. But of the Invocation and Adoration of the Divine Persons, more fully by and by.

As to Mr. *Du Pin*, he hath accounted for these Books of *St. Austin*, with too much brevity; his Abstract or Abridgment of them is comprised in one Page: As Brevity has always some Obscurity, my *Cambridg-Adviser* might (excusably) mistake *M. Du Pin*; tho that Critic (to do him right) hath perfectly well understood *St. Austin*.

Mr. *Du Pin* saith: " *St. Austin* tells us, tho we have here below several Representations of the Trinity, yet we should not look for it but in *Im-
mutable and Eternal Things*: And that, we cannot see it in this Life, but in a *Figure*, and *Enigmati-
cally*. And thus he pretends that, we have an *Idea* of the Generation of the Son, by the Production of the *WORD* of our own Understanding; and an *Idea* of the Proceeding of the *Holy Spi-
rit*, by the *L O V E* that proceeds from our *Will*. But he confesseth that, these *Notions* are very im-
perfect;

" perfect ; and that there is an infinite difference betwixt
" these Comparisons, and the Mystery of the Trinity.
Hist. of Eccl. Writers, Cent. 5. p. 194.

As I said, he hath truly reported St. Austin ;
but only too briefly ; that one cannot readily understand his true meaning, without also looking into St. Austin himself.

He saith, St. Austin teaches. " We are not to seek for the Trinity, but in Immutable and Eternal Things. Right, St. Austin often says it ; We are not, says the Father, to expect a true Image of the Trinity in the merely sensible Creation : but as God himself is Eternal and Immutable, his Image (or Likeness) must be sought in such a Being ; and the Soul of Man, saith he, is such, it is Immutable and Eternal. Again, he saith ;

" We do not see the (Divine) Trinity, but in a Figure, enigmatically and darkly. He speaks of the Image of the Divine Trinity in the Soul of Man : Our Intellect, saith he, our Self-Knowledg, and Self-Love, is but a Figure ; and that too, an enigmatical or obscure Figure ; of the like Trinity in God ; and yet it is in this only that we can (at present) see that Divine Trinity. The enigmatical Figure of the Divine Trinity in the Soul of Man, is as much short of that Trinity, as our Nature is short of the Divine Nature.

Lastly, He maketh St. Austin to say ; " These Notions are very imperfect : there is an infinite difference betwixt these Comparisons, and the Mystery of the Trinity. But St. Austin says not that, Divine MIND, Divine SELF-KNOWLEDG, Divine LOVE, are Comparisons of the True Trinity ; much less that, they are imperfect Comparisons : for he saith often and often, that they are the very Divine Trinity. But these Notions, and these Comparisons, of Human Intellect or MIND, Human SELF-KNOW-

KNOWLEDG, and *Human* SELF-LOVE ; or *Human* MEMORY, KNOWLEDG, and LOVE, and others of that kind ; tho we find them in the Soul, an *Eternal* and *Immutable* Thing, are Comparisons and Notions infinitely short of the Mystery of the Trinity. This is what St. Austin said, and what Mr. Du Pin (if his words be heedfully observed) makes him to say ; but this latter could not possibly speak as clearly and accurately in a Page, as the Father in fifteen Books.

We have said enough before, of the Deference of the whole *Latin* (or *Western*) Church, to the Person and Doctrine of St. Austin ; the *Greek* Church, or the *Orient*, have not less respected him. The *Greeks* account for the Faith of the Trinity, in the very Words and Notions of St. Austin. In the Year of our Lord 1453. Gennadius Scholarius Patriarch of *Constantinople*, presented to the Grand Signior Mahomet, who had then lately taken *Constantinople*, a *Confession* of the Christian Faith, in the name of himself, and of the *Greek* Churches : You have it in the *Turco-Gracia* of M. Crucius, Lib. 2. and in *Chytræus*, *Orat. de Statu Eccl. in Gracia* ; and in the last Edition of the *Bibliotheca Patrum*. It faith, first, in general ; We believe, there are in God three PROPER TIES ; that are the Principle and Fountain (as it were) of all his other Properties. We call those Properties three HYPOSTASES, or PERSONS. But in that the Properties do not divide the Divine Essence ; therefore is God but one God, tho endued with these three Properties. Them more particularly ;

We believe that, in the *Nature* of God is the LOGOS and SPIRIT ; as in the Fire is *Light* and *Heat*. And as Fire, tho there be no Object which it may either enlighten or warm, yet al-

stions, and Controversies, that are warmly argued (on both sides) by the School Doctors.

*On some Questions and Controversies
of the Schools.*

The *Four Letters* excited the Curiosity of many; a great number of Learned Persons, of all Orders in the Church, thought it worth their while, to signify to me their Approbation of, or their Exceptions to, what I had published: But the most agreed, in telling me that, something should have been said in those Letters, to divers Questions, and Difficulties; that are there wholly omitted, or but lightly touch'd. As,

When we say *three Divine Persons*; are we to understand it, in the *concrete*, or *abstract* Sense; of the *Term Persons*? If in the *abstract*, that is, for the *Personal Properties*; it may be answered by some or other, *Personal Properties* are not proper *Persons*. If in the *Concrete*, that is, for an *Essence* (or *Substance*) and the *Property* together; so *three Persons* will be *three Substances* or *Essences*: which implies *Tritheism*. Scheibler says, "To what the Photinians (or Socinians) alledg, that a *Person* is an *intelligent Substance* or *Essence*, therefore *three Divine Persons* must be *three Essences* or *Substances*; the true Answer (I think) is. The word *Person* is sometimes taken complexly or concretely, for the *Property* and *Substance* together; as when we say a *Person* is an *intelligent Substance*: or only for the *Property*, that is added (as it were) to the *Substance* or *Essence*, as when we say there are *three Divine Persons*; for the meaning of that is, the one *Essence* or *Substance* of *God* subsisteth under *three distinct Properties*. Metaphys. l. 2. c. 2. n. 61. And a la-

ter (very Learned) *Scholastic*, *J. Pofewitz* in his *Theologia Scholastica*, and his *Metaphysica Scholastica*, says; "Three Divine Persons taken concretely, seem to imply three Essences or Substances: and therefore 'tis the more common Opinion of the Doctors that, these words *three Divine Persons* signify abstractly; they denote the Subsistences or Properties. *Metaphys. Schol.* p. 30.

It is a Question also, whether the Divine Persons are *Infinite*, or *Finite*? If we say, they are *Infinite*; there will be *three Infinites*: but as there is *but one Eternal*, and *but one Incomprehensible*, as saith the *Athanasian Creed*; so neither can there be more than *one Infinite*. But if we say, the Persons are *but Finite*; nothing *Finite* is *God*, or in *God*.

Whether the Persons of the Trinity are Objects of Divine *Worship*, and *Invocation*; especially of distinct *Invocation*, and *Worship*, at the same time; seems another hard Question, and necessary to be resolved. For on the one Side, there seems to be the Practice of the Church of *England*, in the first *Invocations* in the *Litany*; nay of all Churches. On the other, besides the *Canons* of some *Councils*; it may be said, seeing the Persons are not *Beings*, or *Spirits*, but the Modes and Properties of a *Spirit* and *Being*, only the *Deity* or *God* (who is that *Spirit*) can be the proper Object of *Latria*, or of *Invocation*.

And finally, as to the manner of our *Saviour's Divinity*; it consists without doubt in the *Hypostatical* (or *Personal*) *Union* of the *Logos* to the *Humanity* of our *Saviour*: but what is this *Personal Union*? Is it such an *Indwelling* of the *Logos* in the *Humanity*, that the *Humanity* is always under the *Conduct* and *Direction* of the *Divinity*? as a Learned Prelate after divers Fathers and Schoolmen has lately explained it. But they object to him, that *Nestorius* said as

as much : and it may seem that, this differs from the Inspiration and Indwelling in the Prophets and Apostles, only in time; in them it was occasional and temporary, in our Saviour constant and perpetual. Or is it such an Indwelling, as seems intimated in the *four Letters*; that Divine Perfections, Properties or Attributes, (as Omnipotence and Omnipresence) are exerted *in* and *by* the Humanity? But this is very obscure.²¹ For what means *by the Humanity*, can Divine Properties (or Perfections) be exerted *by the Humanity*, if they are not communicated to the Humanity? But how can *Infinite* Properties be communicated to a *Finite* Subject? Or how can the Properties of one Being be communicated to another? for it is by their Properties that things are distinguished from one another. If therefore Properties can be really communicated, the Natures of all things are confounded; they are no longer distinct but *Identified*. Or if you say, not Identified; you incur this Contradiction, that they are *the same* by a Communication of their distinctive Properties, and yet not *the same*. And a Property, say the Metaphysicians, as it is a Property is *incommunicable*; else it were not a Property: for *proper* and *common* are directly contrary, and therefore inconsistent with one another.

To these Questions, and Arguings upon them, I say, I. It is needless, methinks, to ask; Whether three *Divine Persons* is to be understood in the Concrete, or Abstract? For they that mean *concrete Persons*, intend no more than others do. They intend not that, as there are three Properties and Modes, so there are three Essences and Substances: they mean only, (as *Pofewitz* and *Schesibler* and the rest, who say three Persons in the *Abstract*) each Person is a Property and the *Divine Essence*; and otherways it should be a mere Property (*Personality or Mode*) and not a Person. In short,

short, the Modes of existing are three; and each with the Essence, is a distinct Person: but the Essence being but One; therefore the Divine Persons are not, ~~but~~ Human and Angelical Persons, so many distinct Beings; but one Being, subsisting after a threefold manner. That is, as original WISDOM, reflex KNOWLEDG, and SELF-LOVE; or, as UNBEGOTTEN, BEGOTTEN, and PROCEEDING: because the reflex, or SELF-KNOWLEDG is the All, and therefore (humanly speaking) the Generation of Offspring of Original WISDOM or Intellect; and the LOVE or Self-Complacence necessarily proceeds from Intellect and Self-Knowledge. This being the whole meaning of both Parties; it is a mere verbal Contention, whether we are to speak and mean in the concrete, or abstract way.

To the second Question, Are the Persons Finite, or Infinite? If we say Infinite, there will be three Infinites; which is impossible, and contrary also to St. Athanasius. If Finite, nothing Finite is God, or in God. I say upon this,

III. To avoid this Dilemma, 'tis usually answered; neither Finite nor Infinite is to be used of the Divine Persons, but only of the Essence: Infinity is an Essential, not a Personal Attribute.

But in my Judgment there is little danger, from the first Horn of the Dilemma: for 'tis no more inconvenient, or contrary to Athanasius, to say three Infinite Persons, than to say, three incomprehensible, or three Eternal Persons. When Athanasius denies three Eternals, three Incomprehensibles, three Infinites; he means three Infinite (Eternal Incomprehensible) Substances, Essences, or Beings; not three Infinite Eternal or Incomprehensible Persons: for by three Divine Persons he means only the Divine Essence or Substance, under its three Properties.

But

But if we should take *Person*, not in the *Concrete*, for *Property* and *Substance*; but in the *Abstract*, for the *Property* only: I see not, why we may not say, each Person is Infinite, and there are *three Infinites*. For certainly the Divine *Intellect*, *Self-Knowledg*, and *Self-Complacence*, are each of them Infinite; in their *formal Conception*, abstractly from the *Essence*, they are Infinite. To this I add a *distinction*.

III. The third Controversy; Whether the Divine Persons are Objects of *Latria*, and of Invocation; like the first, it is but Verbal. For whether they are invoked singly, or conjunctly; it is not the mere *Mode*, or *Property* that is invoked, or is worshiped; but the *Mode* or *Modes* as including the Divine *Essence*, *Godhead*, or *God*. When they are invoked singly; 'tis the *Property with the Essence*, or rather the *Essence* under such *Property*; when conjunctly, *God* is (intended to be) invoked as distinguished after a triple manner.

But occasions of scandal, or mistake, ought to be removed by *careful*, and *often* explaining the *Public Forms*, in our *Sermons*, and *Catechisms*.

IV. The fourth Question, concerning the manner of our Saviour's Divinity. It consists, without doubt, in the *Hypostatical Union* of the Divinity, to the Humanity of our Saviour; but what is this *Hypostatical Union*?

If we say, 'tis such an Indwelling of *God* in *Man*, that the Divine Perfections which are the Properties of the Divine Nature (such as the Omnipotence, Omniscience, and the rest) are exerted in, and by the Humanity.

First, if only in the Humanity; it should seem, Christ shall thereby be no more *God*, than the Prophets and Apostles were.

Second-

Secondly, If by the Humanity, it should seem; the Divine Perfections, which are the distinguishing Properties of the Divine Nature, cannot be exerted by the Humanity, except they be communicated to the Humanity: against which there are many Exceptions; and the *Catholics* and *Calvinists* impute to the *Lutherans* the *Eutychian Heresy*, on the account that they maintain a *real* Communication of some Divine Properties, (as namely, Omnipotence, and Omnipresence) to the Humanity of Christ. Of the *Calvinists*, *Francoise Turretinus*, *Instit. Theol.* par. 2. loco 13. quæst. 7. p. 345, &c. *L. Ryffelinus*, *Compend. Theol.* loco 11. *Controv.* 5. p. 106, &c. Of the *Lutherans*, *J. Possevitz*, *Theol. Schol. & Metaph.* *Schol.* p. 30. and *Chr. Scheibler*, *Metaph. Lib.* 1. c. 23. Of the *Catholics*, *M. Beccanius*, *Theol. Scholast.* par. 3. and *Card. Bellarmin*, *de Christo Lib.* 3. v. 8, 9, 10. have perplexed this Enquiry, with extraordinary Difficulties. Yet there seem to be but two Opinions: the *Cardinal* and the *Calvinists* well agreeing; I shall however propound their Doctrine, in their own Terms.

The *Cardinal*, after proposing and rejecting divers Forms, and Explications, of the *Fathers* and *Moderns*, acquiesces in this; "The Humanity of Christ hath not a proper Subsistence, or Subsistence of its own, but exists in the *WORD*, as the *Arm* (for instance) in the *Body*: the *Divinity* so sustaineth the Humanity, (ut *totum* sustentat *Partes* sibi intime coniunctas & unitas) as the *WHOLE* sustains its *PARTS*. *de Christ. Lib. 3. v. 8.* With due reverence to his *Purple*; the *Union* is greater, or we can not say *Christ is God*: for hereby no real Advantage, but only an *Honorary*, is given to the Humanity. The Humanity becomes hereby a kind of *Adjunct*, or *Appendix*, to the *Divinity*; but receives nothing from it, but only *Nominally*: and as the *Arm* is not

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the Body, nor any part may be called the whole ; so neither may Jesus be called God, by such an Union to God.

The *Calvinists* say, there is a Communication indeed of Idioms or Properties; but it is to the Person of Christ, as God-Man; not of the Divine Nature to the Human Nature, or *vice versa*. The *Perfections* or Properties of the Divine Nature are no more *really* communicated to the Human Nature, than the Imperfections of the Human Nature to the Divine. The Humanity is no more Omniscent, Omnipotent, Self-living, Adorable; than the Divinity is *possible*, that is, Hungers, Thirsts, Grieves, Dies. We say indeed, God died for the Sins of the World, God was born of the Virgin Mary, and divers such like: but we mean, *he who is God* was born and died; but not *as he is God*, or according to his Godhead, but *as he is Man*, or in his Manhood. So we say also, the Man Christ Jesus is Eternal, Creator of Heaven and Earth, knoweth all things, can do all things: but not *as Man*; or according to his Manhood, or by the Manhood; but *as he who is Man*, is also God, or according to his Godhead, or by the Godhead. In short, the different Properties of each Nature, are ascribed rightly to the Person who is made up of these two Natures: but they are not communicated from one Nature to the other Nature, or may be ascribed to the other Nature; for that were to confound the Natures, and introduce *Eutychianism*. They say moreover, the Hypostasis or Subsistence of the WORD is not communicated to the Humanity; but only the Humanity is so assumed into the WORD, as to be *sustained* by it, as a *Part* is sustained by the *Whole*. The Reasons of this Opinion, are these.

What is a Property of (or what is the same, is proper to) one thing, cannot be communicated to another;

ther ; for so, it would lose its Nature : it would cease to be *proper*, and become (the contrary) *common*.

Again, the *Divine* uncreated Nature cannot be communicated to any *created* Nature ; for then it would no longer be created, but *uncreated*. Therefore neither can the *Properties* of the Divine Nature be communicated ; for the Properties are *identified* with the Nature, and are but so many inadequate (or *partial*) Conceptions of the Nature.

Farther. The Properties of the Divine Nature are inseparable ; they are *really* one, and more but only *conceptively*, for they are the same with the Essence : But now it is granted, some of the Divine Properties are not communicable, as the *Præternity*, *Omni-presence*, *Independence*.

And, the Union between the Divinity and Humanity is *reciprocal*. Therefore, if in virtue of the Union, the Divine Perfections and Idioms are *really* communicated to the Humanity ; the human Idioms, which are all of them Imperfections, are communicated to the Divinity. Such as to be *passible*, to *Hunger*, *Thirst*, *Grieve*, be *Fallible*.

The *Lutherans* say, these are *Finenesses*, very proper to defend *Nestorianism* ; and the Doctrine it self is no better or other : They say, therefore roundly, the *Hypostatical Union* and manner of our Saviour's Divinity, consists in the *Communication* of *Divine Properties*, to the *Humanity* of Christ. Or Christ is God by such an *Indwelling* of the Divinity, in the Humanity ; that the *Divine Properties* (or *Perfections*) are communicated to, and are exerted by the Humanity : And the Humanity is *formally* united to the *Person* of the WORD ; and not only *assumed* into it, or *sustained* by it. They expound this, by some Comparisons, taken out of *Origen*, *St. Athanasius*, *St. Basil*, and other Fathers : The

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Comparisons are (usually) these two.

As *Fire* communicates its Property of *Heat*, to *Iron* and other *Metals*; while still *Fire* remains *Fire*, and *Iron* *Iron*. So are the Properties of the Divinity, communicated to the Humanity; only with this difference, they are in the Divinity φυσικῶς or naturally, in the Humanity χειριτωμένας, or by gratuitous Communication; in the Divinity primarily, in the Humanity secondarily.

The other Comparison is better, and is hinted in the *Athanasian Creed*. As the *Soul* communicates its Properties of Life, Sense, and Understanding, to the *Body*, without communicating to it *Spirituality*; for the *Body* lives, sees, tastes, and (in the *Brain*) understands, and not the *Soul* only in the *Body*: So the indwelling Divinity communicates to Christ's Humanity, the Divine Properties of which it is capable, Omnipotence, Omnipresence, and some more; without communicating to it Præ-eternity, Infinity, or Independence. "If, say they, as the "Reasonable *Soul*, and *Human Flesh* is one *Man*, "so God and *Man* is one *Christ*; which are the words of the *Athanasian Creed*, received by all Churches: as the *Soul* communicates its *Properties*, Life, Sense, and Intuition, some of them to the whole *Body*, others to some part of it; so does the Divinity communicate its *Properties*, that are communicable without a Contradiction implied, to the Humanity of our Saviour, or to the *Man Christ Jesus*. And by less than this, 'tis manifest, *Jesus* is not Θεός, *God*; but only Θεόφορος, *a Man in whom God is*: which is the Heresy of *Nestorius*.

The Church of *England* not having defined, that I know of, in these Matters; I am not willing to be too forward: I shall only say,

i. The *Properties* of a *Being* are so called, because they are *natural* to, and are *primarily* in, such *Being*; not because they are absolutely *incommuni-*

cable. This is clearly proved by the Instances of St. *Basil* and *Athanasius*, namely of *Fire* and the *Soul*, that communicate their *Properties* to *Iron*, and to the *Human Body*.

2. It does not seem so impossible that, the *Indwelling of God* should communicate *Divine Properties*, *the communication of which implies no Contradiction*, to *Christ's Humanity* ; as that the *Soul* (that has but a *finite Power*) should communicate its *Properties* of *Life* and *Sense* to the *whole Body*, and *Intellection* to the *Brain*. It may be, these two Considerations do answer all the Reasons (before-mentioned) of the *Calvinists* and *Cardinal Bellarmine* against the *real Communication of Idioms or Properties*.

3. It implies a *Contradiction* that, *Pre-eternity* or *Infinity* should be communicated to a *Man*, or to a *Human Nature*, which had once *a beginning*, and is *circumscribed* in a place : therefore these and such-like *Properties* are not communicable to a *Human Nature*.

4. The sole *Difficulty* seems to be this ; Whether it imply not also a *Contradiction*, that a *Finite Being* should receive *Perfections* that are *Infinite*, such as *Omniscience*, *Omnipotence*, and the rest ? And I make this a *doubt*, because tho there seems an *incapacity* in the *Recipient*, by its being *finite* in its *Extension* ; yet, are we sure that the *Incapacity* of a *Finite Extension*, may not be surmounted by the *Infinite Power* and *Wisdom* of the *Giver* ? For is it more impossible, than to make *all things* out of *Nothing* ? And hath not God *all infinite Perfections*, in the *least (assignable) part*, of his *immense and infinite Nature* ? Nay, hath no *finite Recipient*, any *infinite Property*, or *Properties* : are not *eternal Duration*, and *infinite Divisibility*, such *Properties* ; and are they not *actually communicated* to some

Creatures, in particular to Matter or Bodies? And would it not better answer to the Scripture-Expressions, concerning our Saviour's *Knowledge* and *Power*; to say, the Divine Indwelling is *such* in him, as to communicate to him Divine Properties: than to say, all was meant of *God in him*?

But I determine nothing in the case; the more knowing may be more adventurous: I submit my self to Information.

Godwin's Insti-

Institutions, concerning the Holy Trinity, and the *Manner* of our Saviour's Divinity.

P A R T II.

A Scholastick Dissertation, concerning the Trinity of Principles, or Essentialities; and Persons.

THAT I may not confound, rather than edify, the common Reader; or leave him *mad*, whom I found only *ignorant*; I resolve to say nothing of divers bold and overcurious *Questions*, of which the *Scholaistics* (or Divines of the middle Ages) largely treat.

Quest. I. The Trinity being a tremendous Mystery; and not only *Heretics*, but even the *Scholaistics*, having been so unfortunate in their Enquiries and Determinations concerning it; shall we not presume too much, if we undertake to discourse accurately and clearly of it?

Answ. Those Considerations should caution us, against a proud or profane Curiosity and Boldness; and Strifes concerning *Logical* and *Metaphysical* Terms; or such things, as being above us, and not revealed,

revealed, must therefore be unknown to us: but they may by no means discourage us from a sober enquiry and search of *Truth revealed*.

For, 1. the Doctrine of the Trinity, is the very Foundation of all true Theology; and is (as it were) the Life of the other subsequent Doctrines.

2. There are every where many Adversaries of this (first and chief) Article of our Faith: some of those directly oppose it; others, yet worse, taking Scandal and Offence at this Doctrine, do thereupon deny and renounce the whole Christian Religion.

Against these, that every *Minister*, nay that every *Christian*, be well instructed; Souls, the Church, Christianity, and even *Christ* (our Head and Lord) are most deeply interested. For when Infidels and Heretics (*Deists* and *Socinians*) dispute with any of our Clergy, or Laity, that are not well informed concerning these Questions; they go off with a clear Victory; to the great damage and disgrace of the Christian Verity.

Ques. 2. How much of the Doctrine of the Trinity, is necessary to be believed by all Christians; as a Condition of their Salvation?

Answ. So much as is the true, clear, and necessary Sense of our *Baptismal Profession* and Faith; when we say, *I believe the Father, Son, and Holy Ghost*. Namely, 1. That, we believe Father, Son, and Holy Spirit, to be the one, true, co-eternal God; *one in Essence, three in a manner that is incomprehensible by Mortals.* 2. That we believe also, Christ is *God-man*, the Saviour of the World. 3. Whereas in this *Sacrament*, as in a *Holy Covenant*, God offers himself to us, under the Relation of our God, (of Creator, and *reconciled Father*, of

reconciling Mediator, and *sanctifying* Spirit;) that we profess on our part, we accept this God with a cordial fiducial *Aſſent*, and practical *Consent*, and as it were Oblation and Surrendry of our ſelves to him. This Faith in the Holy Trinity is necessary, chiefly as *practical*; that is, as we devote our ſelves to God (under the aforesaid threefold Relation) to be *sanctified*, ſaved, and perfected in Love by him.

When St. *Austin* ſets himſelf to discover and explicate the *Mysteries* of the Trinity; not to dis- courage those Christians who were not capable of ſuch Depths and Subtilties, he answers to the *Queſtion*, that I laſt proposed, in these words. “ Neither let us unfaithfully doubt, of what we ought to believe; nor determine rashly of what may be learned: In the *firſt* let us hold to the Authority of *Revelation*; in the other, let us enquire out the *Truth*, with *diligence*. Therefore to the *Queſtion*, I ſay; let us believe, Father Son and Spirit is one God, Maker and Governor of the whole Creation: That the Father is not the Son, the Holy Spirit is neither the Father nor the Son; but a Trinity of Persons related to one another, and an Unity of equal *Essence*. But let us *endeavour* to understand this; beggning help of him, concerning whom we enquire; and as he ſhall enable us, explicating it to others, with that heedful regard to Piety, that if by mishap we ſay that of one Person which belongeth to another, we ſay not however what is unworthy of either. As, if we ſay that of the Father, that properly belongeth not to the Father, but to the Son, or the Spirit, or the Trinity; or of the Son, that appertaineth not to him, but appertaineth to the Father, or the Spirit, or the Trinity; or laſtly, of the Holy Spirit, that doth not explicate the Character and Property of the Spirit, but is found in the Father

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" ther or the Son, or the one God the Trinity.
 " And such is the Question I would next answer,
 " Whether LOVE be properly the Holy SPIRIT ;
 " or whether the Father be LOVE, or the Son, or
 " the Trinity it self be LOVE ? For the Word of
 " Truth saith, GOD IS LOVE. 1 John 4. 8. De
 Trin. lib. 9.

Reader, allow me this Latitude of St. Austin ;
 confine thy Censures, and Faith, in these Bounds ;
 and both Faith and the Peace will be secured.

Quest. 3. Whether there are not some *Traces* (if we may so speak) of the Divine Trinity, in the External Creation ; and also the *Image* of it, in Man ?

Answ. Almost all the Fathers so thought ; especially St. Austin, de Trin. lib. 10, & 11, & 14. And well near all the Scholastics, chiefly P. Lombard, Dist. 3. and T. Aquinas, I. qu. 93. ar. 1, 2, 3, 4, 5, 6, 7, 8. This last (in the place here cited) proves, the *natural Image* of God is in all, his *holy Image* in the Sanctified, his *glorious* in the Glorified ; that this Image is in the Mind only, but some Traces or *Strictures* of it, in the inferior Faculties, as also in the other Creatures. To which the greatest part of those Doctors agree ; tho I do not cite here their Words, or refer to the Chapters or Pages in their Works.

Quest. 4. What is that in Man, that is the *natural Image* of the Divine Trinity ; and what Trinity in Man, or other Creatures, is chiefly observable ?

Answ. We must distinctly consider these three things. 1. What Traces, and what Image of the Trinity, in Man, are certainly and plainly discoverable by *Reason*, and *common Sense*. 2. Doth this

Image consist in the *Faculties*; or their *Act*; so and in which soever of these, whether as they respect our selves, or as they refer to God. &c. 3. That, St. *Austin* mistaking about this, I missed the *Divines* of the Schools. *Non enim potest in divinis ratione esse nisi in virtutibus*

et in operationibus. Non potest in divinis ratione esse nisi in virtutibus et in operationibus.

I. I omit the *three Passive Natures*; Air, Water, and Earth. The *Active Natures* (whose Form tends to Action, as the *Passive* do to Rest) are *three*; the *Vegetative*, *Sensitive*, and *Rational*; and have each a *threefold Virtue*.

1. The *Vegetative Nature*; which I take to be *Fire*, incorporated, and working, into Matter rightly disposed to Vegetation; its Virtue, radically and centrally is but *one*, but *Exeunter* (or in the *Effects*) is *threefold*. Viz. *Active*, or *Motive*, *Discretive*, by which it distinguishes *Foods* proper and apt for *Nourishment*, from those that are inept and improper; and *Attractive*, what (as it were) it desires, draws, and assimilates the *Nourishment*, and answers to the natural *Appetite* in *Animals*. To which so far deceived *Campanella* and others, that they thought all things were induced, with *Sense*; because (as it is said), there is in *Vegetables* something *Analogous* to *Sense*.

The *Sensitive Nature* hath also its *fourth Virtue* centrally and radically (in its Substance, whether that be *Corporeal*, or as I rather think *Spiritual*) but one: but in the *Effects*, or *operatively*, *threefold*. Viz. *vitaly-Active*, *Approbative*, and *Appetitive*, in the way of *Sense*.

The *Intellective*, or *Rational Nature* also hath centrally one *Formal Virtue* essential to it; which operatively and externally is *threefold*, *Active*-*Vital*, or *vitaly-Active*, *Intellective*, and *Volitive*. This *Nature*, as renewed by *Grace*, has likewise a certain *Trinity*; a *holy Vitality*, or *Power*, a *holy Wisdom*, and *holy Love*.

All

All these meet in Man. He has the three (material) *Passive* Natures; also the Vegetative, Sensitive, and Rational Natures; with the *trine Power* (or *Virtue*) in each of them. As renewed by Grace, he hath the *moral Image of God*, or the Trinity, *viz.* in his Vital Power, *Spiritual Life*; in his Intellectual, *Spiritual Light*, or *Knowledg*; and his Volitive, *Divine Love*. We are not to look farther or elsewhere, for the *natural* or the *moral Image of God* in Man, as *Man*; or as *renewed*: This is the *Image* intended by *Moses*, and by God, *Gen. i. 27.* and *9. 6.*

There is scarce any Controversy concerning these things; saving that, *T. Aquinas*, and some that follow him, have unhappily said, the *Virtues* or *Powers* (before-mentioned) of the Rational Nature, are *Accidents*: but the *Scorists* and *Nominals* have clearly proved the contrary. And he that shall read *Zabarel*, and the more moderate *Thomists*, will plainly see that, it is a strife about Words and Terms only. For they confess the Soul operateth (at least so far as it produceth these Powers) by its *Essence*; and that these *Virtues* and *Powers* are *proximately* and inseparably *in* the Soul; or (what is the same) *emanate* from it, by a *natural* and *constant* *Necessity*.

II. As to the second Question, I see not the least reason, why we should think; the *Divine Image* in Man is in the *Virtue*, or *Power*, or *Faculty* only, or in the *Act* only. It is *radically* in the *Faculty* or *Power*, *actively* or *operatively* in the *Acts*. For as our distinct Notions of the *Power* (or *Virtue*) and the *Act* in the *Divine Nature*, are but inadequate (or *partial*) Conceptions of the *same* thing; for the *Act* and *Power* are in God the same thing, the *Act* being nothing else but the *Power acting*: so it is necessary that, the Conception of the Objective Vir-

ture or Power, and the Act, do concur to the forming of the Image of God in us.

To the second part of the Question; Whether the Image of God in the Soul consists in the *Acts* towards *it self*, and the *Creature*, or towards *God*? I answer; *T. Aquinas* will have it to consist only, in the *Acts* towards *God*. But we must distinguish, between *God's Natural*, and *Moral Image* in us: And again, between the *primary*, and *inferior* part of the natural Image. And hereupon I say; 1. The *primary* and more eximious part of the Divine Image, is in the *Faculties* of the Soul, and their *Acts* towards *God*; as to *know God*, and to *love God*, &c. The *inferior* part is in *every Act* of the Mind or Soul, as it is an *Act*. 2. The whole Nature of the *Holy* or *Moral Image*, is seated in the Inclination, *Acts*, and *Actions* towards *God*; and towards the *Creature*, as dignified with the *Image of God*, in some degree; or at least for *God's sake*. But our Question is only concerning the natural Image.

III. *St. Austin* has not rightly named the triple **POWER**, and **ACT**, in the Soul; he puts *Memory*, instead of active *Vital-Power* or *Vital-Activity*. We are not however to wonder that, in those first and ruder Ages, they understood not so well the Nature and Powers of the Soul; for *St. Austin* was the first, that discoursed and argued accurately, of Theological Matters. He formed, as it were, and perfected, the too general and confused Notions of the *Antients*, establish'd, and fixed, their loose indetermined Thoughts. Being a Man of a penetrating Wit, and clear Head; untaught by any, he laid those Foundations of the methodical *Scholastic Theology*, on which *Boethius* and *Damascen*, and after them *P. Lombard*, built more regularly and symmetrically. Few Philosophers will allow that, *Memory* is a Faculty distinct

distinct from the *Phantasy*, and *Intellect*; all Memory is an Act of the *Intellect*, or *Phantasy*. See *Durandus*, Lib. 1. dist. 3. qu. 3. where you will find, they understood by Memory, the *Intellect as acting*; or they distinguishit from *Intellect*, only in *Power*, that is, as capable of acting. And *Scotus*, with others that follow St. *Austin*, do not make *Memory* a distinct Faculty, but the *Intellect as pregnant*; and in this respect, give it a place in the Trinity of Acts: and thus it is only *Mind*.

Divers *Scholastics* confess in express words, that; they acknowledg *Memory* to be a part of the Image of the Trinity, only out of regard to St. *Austin*, from whose Doctrine we must not depart in the least. But as it is certain, *Memory* and *Intellect* are not distinct Faculties of the rational Soul; so 'tis most certain that *Vital-Activity*, *Intellect*, and *Will* are, and that there is no fourth.

Quest. 5. Is there a Trinity of PRINCIPLES (or Essential Attributes) in God?

Ans̄w. Yes, out of Controversy. I will not however litigate about the Name: whether you will say *Principles*, or (as *Campanella*) *Primalities*; or *Essentialities*, or *Attributes*, or *Essential Properties*. But the other *Attributes* are to be distinguished from these, which are the *Formalities* (as it were) of the Divine Nature, and do essentiate it.

1. All sober Men must confess, the *Life*, the *Intellect* and *Will* of God, are not *formally* the same with ours: These Words are not used of God and Men *univocally*, but *equivocally*; or not in the same Latitude, and (precise) sense. And tho some say here, they are used of God and the Creature, neither *Univocally* nor *Equivocally*, but *Analogically*: Yet the *Scotists* are in the right, who prove there is no *third*; but what is said *Analogically*, is said *Equivocally*.

vocally. See on this, *Phil. Faber, Meurisse, Rada, Trombetus, Lychetus*, and the rest of that School. [But see also on the contrary (the judicious Metaphysician) *Scheibler*, pag. 83, 87. of the Oxford Edition.]

2. It must not be dissembled here that, God is no otherwise known to us Mortals, but (as saith the Apostle) *in a Glass*: which Glass is the *Creature*, and the *written Word*, of the *Creatures*, *schiefly the Human Soul*. Therefore we are necessitated to think, and speak, of God; after the Likeness of the Soul: only removing from our Conceptions of God, our Imperfections; and acknowledging the equivocalness or impropriety of our *Ideas* and Expressions. But to speak better or otherwise of God, we cannot; we must thus speak of the *Trinity*, or not at all.

And I pray, why is this *Trinity* of *Faculties* in the *Soul*, confessed (by all) to be *the Image of God in us*; if we are not to conceive of God and the *Trinity*, according to *this Image*, rather than any other *Ways*?

If any doubt, whether *Omnipotence* *Intellect* and *Will*, are to be attributed to God; let 'em read *Aquinas*, the *Scholastics*, the *Fathers*, or the *Scriptures* themselves: for I would not spend time, in proving what is almost universally acknowledged. Some indeed have said, there is no *Power* in God; tho they confess his *Omnipotence*: as *Petavius*, and some more. As if *Omni-potence* were not *Power*. But the rest explain themselves better, and say; there is no *passive Power* in God, *active* there is: and that, this *active Power* is always in *Act*, never *qui-
escent*; in short, they own an *active Omnipotence*, that always *acteth*, at least *immanently*, tho not *execu-
ter* or *externally* and *terminatively* on the *Creature*.

Ques^t. 6. In what, and how many things, doth the Trinity of PRINCIPLES in the Image, agree with the Divine Trinity of PRINCIPLES, or of PERSONS?

Ans^w. 1. In the Human Soul, or in an Angel, Essence and Virtue or Power make no Composition. But because we cannot well conceive of a Spiritual Substance, but only by inadequate (or partial) Conceptions, after the manner of Matter and Form: therefore we are constrained in speaking of the Soul or other Spiritual Being, to use the Terms Substance and Formal-Virtue, intending them in the analogical way; that is, so as to answer Matter and Form in Bodies. But by those Terms and Notions I intend no Composition, in the Spiritual Beings. I would have this to be applied also, and more especially, to the Principles, and the Divine Persons, of the Trinity in God.

2. The whole Formal Essence of the Soul, is contained in this triple Virtue; neither is there any fourth. But even these, Vital-Activity, Intellect and Wifly have many Names, connotatively; that is, as acting and terminated on External Objects. And the same is to be understood of the Divine Trinity, whether of Principles or Persons.

3. The triple Virtue (or Power) is not an Accident in the Soul; but is its very Essence. And the same is to be confessed by All, of the Divine Trinity of Principles, and Persons.

4. This triple Virtue is not divided, as if one part of the Soul were the Active-vital Power, another part the Intellectual, and another the Volitive; but the whole Soul is vitally-Active, the whole Intellective, the whole Volitive. And so also in both the Trinities; the whole Divine Essence, not part of it, is Active-Life, the whole Intellect, and the

the whole *Will*; the whole is *Father*, the whole *Son*, and the whole *Holy Spirit*.

5. But the whole Soul is not wholly Active-Power, or Life; nor wholly Intellect, or wholly Will. That is, each of these denotes or signifies the Soul, not wholly, but inadequately; all of them together, as conceived also with the Substance and all Modalities and Relations, are the Soul adequately and wholly. In like manner the whole Divine Essence is expressed, tho not wholly, by Active-Life or Power; or by Intellect or Will: or by the word Father, or Son, or Holy Spirit.

6. As to *immanent Acts* of the Soul; (1.) An *immanent Act* properly so called, is when, not only this Act effecteth nothing *externally*, but the very Object of it, is nothing that is *external*, but the Soul it self. (2.) Or more generally, and less properly and strictly, when the Act is on some *external Object*; but abideth in the Soul, and (as before) effecteth nothing externally. The former of these is not any thing different from the Soul; but is the Soul it self, *knowing* or *loving* it self, or as in *Vital-Action*. In short, it is only another State, *Mode*, or *Manner* of the Soul, differencing it from the same Soul, when consider'd as not thus acting, or as not in the Act of *knowing* it self, or *loving* it self, &c. And tho some call these Acts, *Accidents* of the Soul; yet they intend that Term improperly: namely, on the account that (as they think) these Acts are not always in the Soul, but die away sometimes, without the Soul's dying; but not because they are *adventitious* things, *externally* adventitious, but so many several Modes or *States* of the Soul.

If it be true, which I much doubt; that the Soul doth not always *understand*, and always *love*; no not by a profound and unobserved Act: this happeneth only by occasion of its unperfect and dependent Nature, which is finite and limited. It happeneth not to

the uncreated Divine Nature, which is Infinite and Perfect. It seemeth truer that, these Acts of the Soul are permanent and constant; they are a sort of *Habits*, that are not (sensibly) perceived by the Agents, but only when the Effects are also perceived. As a Traveller, tho thinking or talking of other things, continues his Journey, in the right way, and by all its windings or its turnings off from the direct Line; or as the Musician plays his Tune, without reflecting or perceiving what he doth, but wholly intent upon other Matters. So perhaps may the Soul perform always its Essential Acts, of *Intellection* and *Love*, as well as of *Vitality*; without Notions, or Observation of those Acts.

The Soul *understanding* and *loving* it self, may be consider'd not only, as *Acting* or *in Act*; but also, with its Object; that is, as *acting on it self*. And thus it has a double Respect, of *Agent*, and of *Object*; from whence a special or particular Denomination ariseth. While its Acts are toward it self, and within it self; they are nothing but the *Soul it self*, nor can it be called any thing but a mutual Relation. But when its Acts are towards external Objects, tho they do not operate on them; these Acts, as Acts, for so much as the Agent is concerned, are nothing else but the Soul in a particular State *Mode* or *Manner*: but as they are *specified* by those external Objects, they *ought* to have (and they have) another Name; for they are now of a *mixt Nature*, viz. as they are the *Acts of the Agent*, and as terminated on *external Objects*. Again, when the Faculties of the Soul have an External Object or Objects, and do operate on them; such Action as it is the *Agent's*, 'tis but a mere *Habitude* or *Mode* of such Agent; or as *Scotus* speaks, it is not any thing different from the Soul, but as it is *specified* (or specifically *denominated*) by its Object, Term, or Effect; 'tis to be conceived of as distinct from the Soul.

How

How these things in the Image, are to be applied to the Divine Trinity of Principles or Persons, I need not particularly explain; the Reader will do it in his own Mind, and I would not offend by an unnecessary Prolifickity.

7. The Order and Conjunction of the three Faculties of the Soul in their acting, is really admirable. We perceive a diversity of the Action; but what or how great that diversity is, we can scarce tell, or rather cannot tell; for our Faculties have such a mutual dependence, and conjunction, that whenever one Faculty is *principal* in acting, the other co-operate; as much as the capacity of the terminating Object will permit. And all Divines say the same thing of the Principles and Persons in the Divine Trinity.

8. The first of these Faculties, in the order of *Nature*, is the *Active-Vital-Power*; this we may say is the Foundation and Principle of the other Powers, in all their Actions: for we must conceive the Soul as acting, before we can conceive it as *acting intellectually*, or in the way of *Volition*: and the Soul's thus acting is its *Living*; I do not mean, its living as it animates or vivifies the Body, but its *Essential Life*. From hence some have taken occasion to say, *Vital-Activity* or *Active-Vitality* is not one of the three Powers of the Soul, but is their *Genus*; they are only Branches of this Power: but this I shall fully confute in its proper place. And tho' we have no particular Name or Word, whereby to discriminate the Life, or *Active-Power* of Man, from that of Brutes; yet that they are of a different kind or sort, their Operations and their Effects show.

By the *Vital-Power* is first GENERATED the *Intellectual Act*, and from both PROCEEDETH the *Volitive-Act*.

I don't think, that I need teach my Reader, to ap-

apply or accommodate these Notions to the Divine Life, Intellect, and Will; to the Father, the Logos, and Holy Spirit.

9. The formal Virtue or Power of the Soul is *one* and *three*; single, and yet triple. *One* centrally, radically, or with respect to the Essence; *triple*, virtually, processionally, and by connotation and respect to its *triple Act*.

And certain it is, the *Divine Principles* are radically one, as they are the Essence; but virtually, connectively, and relatively to the Acts, they are three: and the same is to be held of the *Divine Persons*.

10. But to make a just Distinction of the Faculties or Powers of the Soul, and to adapt to them *Names* that shall accurately express their Nature and Differences, is (it may be) what a mortal Wit should attempt in vain: and otherways there would not remain so many Controversies about it, among (the most subtle and distinguishing Heads) the Divines of the Schools. Who will think that, he can explicate (whether in more or fewer words) that abstruse difference, that recondit arcane Distinction; so as to satisfy others: that difference, I say, of the Faculties of the Soul, that has escaped the clear and penetrating sight of *Aquinas*, *Aureolus*, *Capreolus*, *Cajetan*, *Ferrariensis*; of *Scotus*, *Trombet*, *Mairo*, *Faber*, *Rada*; of *Ockam*, *Gregorius Ariminensis*, *Hurtadus*; and so many more? And much more should we say the same of the *Principles*, and *Persons*, of the Divine Trinity.

11. But the least Difference that we can (with reason) affirm of them, is a *Virtual-Relative*, and *Denominative* by connotation from their Acts: The whole Controversy is, Whether their Difference be *real*, and *formal* in the nature of the thing. Apply this also to the Trinity of Principles and Persons.

12. What-

12. Whatsoever diversity of Action there is in the Human Life, it all arises from this *Power* (of the Soul) which radically is *one*, and processionaly *three*. And (in like manner) all the Diversity in created Beings, is wholly owing to that (Divine Essential) *Power* or *Virtue*, which (as we have said) is *three* and *one*; or the Trinity of Persons in one Essence.

13. As the Trinity of Faculties and *Powers* in the Soul, are known (with certainty) *that* they are; but scarce can we expreſſ, or conceive, *what* they are: We must be willing to acknowledg the same, of the Divine Trinity of Principles, and Persons.

14. The *Powers* (or *Faculties*) of the Soul always *Act*, their *not to Act* were *not to Be*; but they do not *always* act on outward Objects, nor by the Spirits of the Body: They do not always animate or vivify the Body; as namely, not in a State of Separation, or when the personal Union of the Soul and Body is dissolved. Nor do they always *know*, or *will* this or that particular thing; nor even themselves, *sensiblē*, by the bodily *Organs*.

The Divine *Virtue* also always acts, to *Act* and to *Be* are the same in God; but it doth not *always* create, or govern the World, or operate on external Things. The Divine Persons do not always Create, Redeem, or Sanctify; tho they always are, and *act* immanently, or *internally*.

15. The *active-vital-Power*, *Intellect*, and *Will*, in the Soul, are centrally and radically one *formal Virtue* or *Power*; yet we must not say, the Soul *lives* or *acts* by the *Intellect*, or *understands* by the *Will*. But we must say, (1.) *Formally* the Soul *acts* by its *vital-Activity*, *understands* by its *Understanding*, and *willeth* by its *Will*. (2.) And *effectively* the *Will* *willeth* by *Intellection*, and the *Intellect* *understandeth* by *vital-Activity*. The Soul *acteth* it self, by its *Vitality*;

vitality; understandeth it self, by Intellect; willeth it self, by Will. And tho it be truly said, the *vital Activity* understandeth and willeth, by it self with the Intellect and Will; and the *Intellect* willeth, by it self with the Will: Yet 'tis better said, and more properly, the Soul *acteth, understandeth, and willeth*, by its Virtue or Power; as was noted before. Therefore 'tis not properly said, God *formally* liveth (or vitally acteth) by his Intellect, or understandeth by his Will; or that the Father *vitally-acteth* by the Son, or the Son (eternally) *understandeth* by the Spirit. But it is rightly said, God *acteth* by his *vital-Activity*, and understandeth by his *intellective-Power*, and *productively* by his *vital-Activity*; and he willeth by his *Volitive-Power*, but *productively* by his *Active* and *Intellective*. By this the Reader sees also, how he is to speak of the *Persons* in the Divine Trinity.

16. Saith *Hurtadus de Mendoza, de Anim. Disp. 5. S. 5.* "A thing is said to be *specified*, when it hath its Essence in order to something else; as Form in order to Matter, and Matter in order to Form: And every Power receiveth a Specification *immediately* in order to its own Acts, and *remotely* in order to Objects. From hence then it is that, the Faculties of the Soul are to have *names* that express a Distinction and Diversity; and from hence also the *Divine Principles* are diversly named. Whether it be so in the *Persons* too, I leave undetermined: But certain it is, the *Father* is thus named; for he is called the *Father*, 1. Respectively to the *Act of Generating*. 2. With respect to the *Son* as generated. Therefore I ask, Whether also the *Logos* (WISDOM, or SON) is not named, 1. From the *Act of Intellection*. 2. From the *Deity* as the *Object understood*. And in like manner the *Holy Spirit*,

1. From the Act of *Self-loving*. 2. From the Deity as the Object loved.

17. The *triple* Virtue or Power of the Soul, is not only the *Essence* of the Soul, not an *Accident*, as *Aquinas* mistook: but we are also to conceive those Faculties as *distinct*, tho not as *divided*; if we will have an adequate Conception of the Soul. The *first part* of this Assertion has been (long ago) proved by *Ockham*, *Gregory of Ariminum*, *Henr. Gandavensis*, *Gabriel Biel*, *Hurtadus de Mendoza*, *Scotus* and all the *Scotists*. *Durandus* affirmeth the same, *Dist. 3. qu. 4. n. 8.* of Angels. *Gregory of Valentia* faith, it is probable; *Suarez* and *Vasquez* say, the contrary cannot be easily proved. The *second part* clearly follows.

What in this Matter is said of the Triple Power of the Soul, is to be understood also of the Divine Trinity.

18. Tho to conceive adequately of the Soul, we must think of it under the Notion of a *Spirit*, or purest Substance, as well as of a *formal Virtue*; yet it is more known to us, under this last Conception, than under the other: For we know but little, if any thing, of the *substantiality* of a *Spirit*; or as others speak, the *Metaphysical Matter* of it: But we clearly apprehend what it is to *Will*, *Understand*, and *vitally Act*; and from thence, what Vital Power, Intellectual and Volitive Power, are? And from hence, *Cartesius* and his Followers argue, *Cogito, ergo sum*; *I Think, therefore I am*: Hereby making the *Act* of Cogitation the first part of Knowledg, and from whence our Existence (or *Being*) it self is proved.

19. As to the *Albanian* Creed, I would say that, all those things are to be said of the *Divine Principles* (and also, in its measure, of the *Soul*) that are com.

commonly said of the Trinity of *Divine Persons*. "The Catholick Faith is this, that we worship one God in Trinity, and Trinity in Unity; neither confounding the *Principles*, nor dividing the *Substance*; for the vital *Active-Power* is one, the *Intellective* another, the *Volitive* another: But the Deity of the *Life*, of the *Intellect*, and *Will*, is the same; the Glory equal, the Majesty co-eternal. As is the *Life*, so is the Understanding, and *Will*. The *Life* uncreate, the *Intellect* uncreate, the *Will* uncreate; the *Life* incomprehensible, the *Intellect* incomprehensible, the *Will* incomprehensible; the *Life* eternal, the *Intellect* eternal, the *Will* eternal: yet not three Eternals, but one Eternal; as neither three Incomprehensibles, nor three Uncreate, but one Uncreate and one Incomprehensible. —— and so of the rest. All the Question is, Whether *Omnipotence* may be ascribed, in proper speaking, to each of them *distinctly* and *severally*; concerning which see the Author, whether *Athanasius*, or *Anastasius*, or some other. For my own part I scruple not to say, the Divine *active-Life* is intelligent, or wise; and the *Intellect* (or *Wisdom*) is vital; and the *Love* is vital and intellective. But 'tis not properly said *in the Abstract*, the *active Vital-Power*, is a Power formally intellective; or that, to live or act, is to understand; or to understand, is to will; or the *Wisdom* is *Love*, or *Love* is formally *Wisdom* or *Life*. And the like of the *Persons* in the Trinity.

20. As the most adequate Conception of the Soul is that; 'tis "a created Spirit (or most pure *Substance*) endued with a *formal*, vitally-*Active*, *Intellective*, *Volitive* Power; first and *necessarily* toward it self, then towards external Objects. So we cannot have a truer Conception, in the present Life, concerning God; than this. "He is one, in-

“ dependent, infinite, necessary, immutable *Es-*
 “ *sence*; a Spirit (that is, Life, Intellect, and Will)
 “ most perfect; Father, Son, and Holy Spirit;
 “ Self-living, Self-knowing, Self-loving: of whom,
 “ by whom, and to whom, are all things. And
 from this, inferring his *Relations* to his *Creatures*;
 Creator, Redeemer, Sanctifier.

Quest. 7. Is the Trinity of *Principles* (Active-Life, Intellect, and Love) and of *Persons*, the same?

Answ. To answer this, I shall first propose these Points to be considered by the Reader.

- I. What doth the term *Logos* (which we render WORD) signify in the Context of *John* 1. 1, 2, 3, 4, &c.
- II. What is a *Person*?
- III. What is a *Relation*?
- IV. What are the Grounds or *Foundations* of the Relations?
- V. Wherein, or how, do the Divine *Principles* (or Virtues) differ from one another?
- VI. What have the *Fathers* said of this Matter?
- VII. What say the *Scholastics*, or Doctors of the (Academical) Schools; that lived in the middle Ages, between the Fathers and the Divines of the Reformation?
- VIII. What is the Doctrine of the *Moderns*, or those since the Reformation?

I. Of the LOGOS.

The word LOGOS, in Ecclesiastical and Profane Authors, is variously used; sometimes for Reason in general, sometimes for an Argument, sometimes

times for a *Definition*, for a *Speech* also and *Word*, and many more ; as may be seen in Lexicons. But it being used by the Spirit of God, in the Context of St. John before-named ; therefore its *Theological* signification is there chiefly to be sought. And tho *in the beginning* there, is by most Interpreters rather taken for *in the beginning of the Creation* ; than as St. Cyril interprets, *in the Father* : And tho in that Context the *Evangelist* speaks of the Creation of all things by the *WORD*. It will not thence follow that, Christ had *then* his *first* Original or Beginning, or was *then* created : For 'tis there also said, on the contrary, *the WORD was with God* ; which intimates his *Eternal Co-existence*. Nay it is said there, *the WORD was God* : therefore, not a Creature ; much less, then first originated. But from hence it is evident, *first* that, this name the WORD, has respect to the Work of Creation ; when *God SAID*, *Let there be Light*, and so of the rest. And therefore it is, that the Works of God are often in Holy Scripture ascribed to his *Word*, *Psal. 33. 6. and 148: 8. 1 Pet. 3. 5.* And Solomon (*Prov. 8. 22, &c.*) says almost the same thing of *WISDOM*, for so we render *Logos* in that Context, *viz.* that, "It was from " Everlasting, *from the Beginning*, before the Earth. " When there were no Fountains, or Depths ; be- " fore the Mountains, and Hills ; when he prepa- " red the Heavens, I was there. *Secondly*, We must understand St. John as speaking of the *Word* as *præ-existing*, even from Eternity ; tho named the *Word* in time, with respect to the Creation. So the *Logos* is both the *eternal WORD*, or *inexisting WISDOM*, of the Father ; and that *creating WORD* and *WISDOM* of the Omnipotent, that *went forth* to make all things. The Context it self teaches us to understand the *LOGOS*, neither as only the *eternal inexisting WISDOM*, nor as only that *proceeding*

WORD and WISDOM that went forth to create ; but so as to comprehend *both* these Senses. The Philosopher Zeno is deservedly commended both by *Tertullian* and *Lactantius*, for saying ; the *Logos* is the maker of the World. See their words at length in the Annotations of *Grotius* on this context.

At the 4th Verse it is said, *In him was LIFE* ; as 'tis said elsewhere by Christ, " As the Father " hath LIFE in himself, so hath he given to the Son " to have LIFE in himself. By which is meant, not only that, Christ is the Cause and Author of our Life ; but is that *Radix* or Root of Life, or Eternal WISDOM, that was generated by the Omnipotent Divine LIFE : and therefore 'tis here said of Christ, both as eternally *existing*, and as proceeding to give Life to Men.

The LIFE was the LIGHT of Men. It was said, to signify the *Property* of the Person ; for it is not meant only of the *Act* of illuminating the World, but of the eternal *Property* of the Enlightner : *Light*, the second *Property* of the Sun, is always likened to *Intellect* the second Faculty of the Soul. So the sense is, " The *Logos* or INTELLECT, the " Eternal WISDOM of God, being Incarnate, was " the Light of the World. The Eternal, Inexist- " ing, Intellectual Light, is our Teacher or Pro- " fessional Light. *John* 1. 10. and 12. 35. *1 John*, 1. 7. *Rev.* 21. 23.

Grotius observes here that, *Seneca* and the *Stoicks* say, *the creating REASON* ; and *Chalcidius*, " The " REASON of God, is God taking care of human " Affairs ; and is the cause that Men live well and " happily, if they neglect not the Gift of the most " High God.

I do not oppose the Exposition of *Deodati*, and some others, that say ; Christ is called the *Light* of Men, because he created the *Reasonable Soul* ; and because

because he *enlightens* it, after it hath been darkned by Original Sin. Nor would I contradict those, that have said, the WORD is so called; because in all Ages he hath *declared* the Father to Men, as a *Word* or Speech doth the Mind. But I would have these to pass but only as *secondary* Reasons of this Name.

The Belgic Annotations have rightly said, " The Logos, that is, the substantial Word and REASON; as Reason signifies also, both the Internal Reason or Intellect of Man, and that external Word by which the Internal Reason is expressed. And on the 4th Verse, *The Light of Men*, i. e. " The Author and Cause of Light, namely of that Reason and Understanding with which the human Kind was endued and ennobled, when created.

See *Beza, Calvin, Jansenius, Lyra*, and others on this Context. The Jesuit *Maldonat*, after observing and censuring divers impertinent and inept Interpretations here, saith; " A great number of the Antients, and almost all the Moderns, think the SON is called the LOGOS, because he is *Nostria Patris*; the Knowledg (or Wisdom) of the Father. This Opinion hath been received with a marvellous Consent and Agreement of Divines; and hath obtained such an Authority, that it would be rashness to depart from it: Notwithstanding, there may also other Reasons (and true ones) be given of this Appellation. Yes, I will give two Reasons; that will comprehend all the rest. 1. By the *Word* of God, the World was made; God said, *Let there be Light*, and so of the rest. 2. Because the Son *declares* to Men the Commands and Will of God. And I am wholly of Opinion, we ought here to take the most comprehensive sense, rather than any narrower.

Lyra notes that, the Word or Conception of the Mind, not which is unformed and confused, but which is determinate and *perfect*, and therefore called *Definition*, is the *Image* of the *Divine Word* in us; because God understandeth *himself*, and *all things*, by *one Act* of Intellection: And thus there is in God but *one Word*, because in him there can be but *one*, (most *perfect* and *compleat*) *Conception*. But he disagrees here, in part, from the generality of the *School-Divines*, who say; “The Son or WORD “ is not God’s KNOWLEDG of other things, but “ only of Himself.

II. Of the word PERSON.

Or, What is a Person? We ask, 1. concerning the Name or Term, Whether the Term *Person* be necessary in explaining the Trinity? 2. Of its signification?

1. If *Necessary* be taken in a large sense, for what tends to preserve the Faith pure and entire; the term *Person* may be called *Necessary*: because its signification is so determined and fixed by Ecclesiastical Use and Custom, that he that rejects this Word, is suspected to reject the true Faith it self. Otherwise no Term whatsoever is necessary, because no one *Language* is necessary to Religion; much less is the word *Person* necessary, which is not found in Scripture in this sense.

2. To the second; *Boethius* and *Aquinas* define a *Person*, to be an *individual Substance* in the *Rational Nature*. *Aquinas*, much perplex’d and distract, opens the whole Matter, thus. “ *Person* in general “ signifies, an *Individual Substance*, of the *Rational Nature*. *Individual* is what is *distinct* from all o-“ thers, and *indistinct* in it self. *Person* in what-“ soever

“ soever Nature, signifies what is *distinct* in that
“ Nature; and in the Human Nature, it signifies
“ *this Soul, this Flesh, these Bones*: for these are
“ the individuating Principles of a *Man*. —————
“ But the distinction in the *Divine Nature*, is not
“ made but by *Relations of Origination*; i. e. Gene-
“ ration, Spiration, Procession. *Relation* in the
“ *Divine Nature* is not an *Accident* inhæring in its
“ Subject, but is the *Divine Essence* it self; and
“ therefore subsisteth, as the *Divine Essence* *subsist-*
“ *eth*. Therefore as the *Deity* or *Divinity* is *God*;
“ so the *Divine Paternity* is *God the Father*, who is a
“ *Divine Person*. Therefore a *Divine Person* signi-
“ fies a *Relation as subsisting*; and this (a Rela-
“ tion as subsisting) signifies a *Relation after the*
“ *manner of a Substance*, which is an *Hypostasis*
“ subsisting in the *Divine Nature*: though a
“ *Subsistence* in the *Divine Nature* is not any
“ thing different from the *Nature*, but is the
“ *Nature*. And *Quest. 30.* when upon this *Que-*
“ *tion*, *Are there more Divine Persons?* He is puzzled
with this *Objection*, *There is but one Person, because*
there is but one individual intellectual Substance or Na-
ture; which hath since been the *Objection* of the *Soc-*
cinians; He answers thus. “ In the *Definition* of a
“ *Person*, the word *Substance* doth not denote *Esf-*
“ *cence*, but *Suppositum*. And in *Qu. 39. Is Essence*
and Person the same in God? He answers, “ In *God*,
“ *Essence* and *Suppositum* is the same; and *Supposi-*
“ *tum* in all *Intellectual Substances* is the same as
“ *Person*. But it seems to be a *Difficulty*, that tho
“ there are three *Divine Persons*, there is but one
“ *Divine Essence*. To this, some have said; *Per-*
“ *sons and Essence differ in God*, as the former are
“ *assisting Relations*; considering *Relations* only as
“ they refer to one another, and not as they are *En-*
“ *tities or Things*. But in truth, *Relations* in
“ created

“ created Beings are only Accidents, in God they
 “ are the Divine Essence ; from whence it follows
 “ that, in God Person and Essence differ not *quoad*
 “ *rem*, or really. And yet the Divine Persons re-
 “ ally differ from one another ; for a Person signi-
 “ fies a Relation, as subsisting, in the Divine Na-
 “ ture. A Relation, with respect to the Essence,
 “ differs from the Essence *ratione tantum*, i. e. only
 “ by an Act of our Mind, or in our manner of con-
 “ ceiving ; but a Relation, with respect to its Cor-
 “ relate (or opposite Relation) differs from it re-
 “ ally, for it is opposed to it. The Sum is, in the
 “ self-same Essence or Substance are three *Relations*,
 “ that are *really* distinct : Which Relations are yet
 “ really the same with the Substance or Essence ;
 “ not as it is an Essence, but as a *Suppositum*, or Per-
 “ son. See Q. 39. a. 1. ad 3. I shall take leave
 to hope that, all shall not be damned, that do not
 understand these things ; or understanding them,
 cannot reconcile them.

Cajetan faith, God (precisely considered) is a *Suppositum* : but Fonseca, Suarez, and others blame this. According to Scheibler, a *Suppositum* is a *Singular* (or *individual*) *Substance*, *completat*, and *incommuni-
cable* ; and therefore is more general and comprehen-
sive than *Person*, which is defined an *intelligent Suppo-
situm*, to distinguish it from a *Suppositum* (or *individual Substance*) not intelligent. According to Valla and Scaliger, a Person is not a Substance ; but a Quality. The Objection of Valla (and the *Socinians*) is better answer'd by Scheibler, than by Aquinas. The Objection is, *If a Person is a Substance, then three Persons are three Substances* ; he denies the Consequence. “ Be-
 “ cause Person is sometimes taken complexly or *con-
cretely*, that is, for the *Substance* and *Property* toge-
 “ ther ; it is thus taken when a Person is said to
 “ be a *Substance*, and when we say the *Father* is a
 “ Person.

“ Person. But Person is also taken *abstractly*, or
 “ for what it signifies above or more than the mere
 “ Essence: it is taken thus, when we say there are
 “ *three Divine Persons*; for the meaning of that, is,
 “ *there subsisteth one Divine Essence, under three (Personal) Properties.*” He means, the Holy Trinity
 is three *Properties*, added (as it were) to the Divine
 Essence, Godhead or God. And he explains it, by
 the Trinity of Affections in every *Ens* or Being; *verum, bonum, unum*; and by the Unity of a Being, as
 it is a Being.

But a Difficulty still remains; What are these *Properties*? Are they the *Relations*; or their *Foundations*; or their *Antecedents*, or their *Consequents*? Do these *Properties* differ from the *Essence*, and how? Lest I should rather confound, than edify, my Reader; if I undertook to discuss all the Opinions of the *Scholastics*, concerning the difference between *Nature* and *Suppositum*: therefore I will refer him only to *Scheibler*, Metaph. l. 2. c. 2. n. 74, &c; and to *Suarrez*, Metaph. d. 34; and *Fonseca*, 5 Metaph. c. 8. 4. 6. And if he would see the Matter treated more copiouly, he may read (and tire himself in) the *Thomists*, *Scotists*, and almost all the *Nominals*. But if we might have leave to say, “ *Personality* in the Deity
 “ is *radically* the Eternal Trinity of Principles, *Life*
 “ *Intellect* and *Will*; next the *formal Existence* of this
 “ Eternal Trinity of Principles, as in *immanent Act*
 “ in God himself, that is, as Self-living Self-knowing
 “ Self-loving, with *mutual Relation* of *Act* to *Act*,
 “ and of each *Act* to its *Object*; and lastly with re-
 “ spect to the *Creation*, (or *processionally*) first ob-
 “ jectively, and then effectively. I say, if it were suf-
 “ ficient, thus to speak; which I do not, here, or now,
 “ determine; the whole Matter would be certain,
 “ and clear, so far as the Divine Nature is compre-
 “ hensible, by us Mortals.

III. Of a RELATION.

We have often occasion to say, a *Person* in the Trinity is a *Relation*; which is therefore obscure, because the Entity or Nature of a *Relation* is obscure. *Scheibler* has said well, *Metaph. Lib. 2. c. 9. n. 1.* "Because the Human Understanding hath but a *middle* Perfection, therefore it doth not readily understand some things on the account of the *Excess* of their Perfection, and again others as hardly on the account of the *Defect* of their Perfection; for in both Cases they are *disproportioned* to our Understandings. Our Intellect is almost blind, in the Knowledg of God, the most perfect Being; and but weak in the Knowledg of Relations, because their Beings or Natures are so imperfect as to be scarce discernable. It is asked, is *Relation* a real thing; or only a Notional, that is, a *Conception*? Is it any thing distinct from its Subject, Foundation, or Term? And if it is, what is it? In good truth, the *Order* of things, as distinct from the things themselves, occasions great Trouble and Puzzle to the Human Understanding; and *notional* Entities are innumerable, and take up a great part of our Life: such a Play, such a Dream, is the Human Life. Yet all Notional Beings are not to be thought little Matters, for it was the Divine Wisdom that was the cause of ORDER; and not only all *Relations* do result from the *Order* of things, but (if I mistake not) all Morality is *formally* in Order and Relation, and *materially* in the Mode or Manner of it. God, as *Maker*, is the Cause and Foundation of Nature; as a Wise *Governour*, of Order; as *Love*, of Perfection. But what the *Order* of things is, and what their *Relations* (thereupon) to one another, is better known by the things themselves; than by artificial studied Notions. The

The Foundation of Relations is in the *Order* of things; this *Order* is found in Substances, Quantities, Qualities, Actions, Passions, and even in Relations; for Relation is the *comparability* (or if you will, the *comparing of things*) that are in *Order*, with one another. The Understanding is endued with a Power, of comparing things; and thence that passive Capacity of things, by which they are Objects of the *comparing Art*, is called their *Comparability* or *Relation*: which is not something *really* different from the *Order*, nor the *Order* something diverse from the things in *Order*; nor (in short) is it any way more clearly or better expressed, than by the bare *Names* of *Order* and *Relation*, assisted by our Sight or other Senses. From *Order*, and the *Relations*, resulteth all that which we call *Beauty*, and *Harmony*. *Order* and *Comparability* are only between things that are diverse from one another. I know nothing farther of the *Relations* of things, tho I have been often wearied with the Disputations concerning them. I don't think that we should enquire or study for new or other things, concerning the *Order* of things, or their *Relations*. Tho they are not *real* things, or *real Entities*: yet one may say, an *Ordinal* is *Non-nihil*, or somwhat considerable; as being found in every part of the boundless Field, or *Champain* rather of Nature. We may say, it is a *World* that the Human Understanding hath framed or *created*, as it were *out of nothing*: and with how much Noise, and what Conflict, have the most Learned Metaphysicians and Logicians contended in it, and about it?

The Logicians hitherto, for the most part, distinguish *Relation*, from its *Foundation*. And otherways why have they several *Names*; and why do we say that, *Relation* resulteth or ariseth from the *Foundation*? But what the difference between 'em, is; they are not so well agreed. Some

dream

dream of a *real* Distinction, such as is between one Thing or Being and another ; as *Cajetan*, 1. p. q. 28. a. 2. *Ferrariensis* cont. *Gent. L.* 4. c. 14. *Capreolus*, 1. d. 30. q. 1. But *Hurtadus* is for a mere modal Distinction. Some contend for such a modal Distinction, as between *Quantity* and *Figure* ; others (as *Scotus* and *Fonseca*) are for a *formal* Distinction, at least where Relations are separable from their Foundation. The Opinion of *Durandus* may be seen in himself, 1. D. 30. Q. 2. and that of *Suarez*, in his *Metaphysics*, *Disp.* 47. *Sect.* 2. n. 4, 5. Yet others tell us, Relation is distinguished from the Foundation, only *ratione ratiocinata*, by a mere Act of our Reason ; so *Ockam*, 1. d. qu. 1. and d. 31. q. 1. *Ariminensis* d. 28. q. 2. a. 2. *Egidius* 1. d. 26. q. 4. *Hervæus* : and *Suarez*, *Metaph. disp.* 27. §. 2. n. 22. And *Scheibler* Lib. 2. c. 9. punct. 2. n. 50. Those that are for a *Modal* Distinction, differ from those that maintain a *formal*, most commonly only in the Name ; *Albertinus* who defends the *Formal*, instances in *Quantity* and *Figure* : what difference they pretend between *Modal* and *Formal*, see in *Albertinus de Rel.* Q. 6. p. 387 ; and Q. 13 ; and in the *Formalists*. They alledg the Authority of *Aquinas* ; see *Hurtadus*, *Metaph. d.* 15. p. 898, 899.

And verily there is nothing but is the Effect of some Cause, except only the first Cause ; and *Relation* requireth no efficient Cause but the Foundation, the Term, and Subject. This *Egg* (for instance) is like to never so many thousands of *new laid Eggs*, without any change in it self. And if Relation were a *real Entity*, how many millions of Entities must there be in every Person, nay in every Dust and Sand ?

P. *Hurtadus* has most fully proved that, Relation is distinguished from its Subject, Foundation, and Term, only by mental Conception ; not really, formally, or modally, unless by *Formality* and *Mode* you

you mean only *mental Conception*. Also that, the Term is essential to the Relation ; and tho the Relation is denominated from its Foundation and Subject, it hath essential reference to its Term : for it is the *Comparability of one thing to another*, and therefore belongeth to both, or is between both. When *Scotus* says, 'tis a *false Conception*, if Reason distinguishes where the *thing* is not diverse : *Albertus* rightly answers, it is no *false Conception* ; for while Reason conceives one *thing* without conceiving another, it doth not *affirm*, but only *abstracts negatively* ; as the Sight doth not err, while it perceives *Colour*, and doth not perceive *Tast*. *Albert. de Rel. qu. 12. p. 400.*

IV. Of the FOUNDATIONS of the Divine Relations.

The School-Divines speak obscurely of the *Foundations* of the Divine Relations. They say enough indeed of the twofold *Procession*, the Procession of the *Word* or *WISDOM* by an *Act of the Intellect*, and of the *Spirit* by an *Act of the Will* : In God, say they, there is no *Procession* but by an *Act*. *Thomas* (1. q. 27. 3. c.) faith ; " In the first Procession, " the *thing understood* is in the *Understander*, in the " other the *thing loved* in the *Lover*. But whether they would have the *Acts*, or the *Processions* to be the *Foundations of the Relations* ; I know not how they will be able to distinguish the Relations from one another. For they say, the Divine *Intellect* and *Will* are the same, and to *Understand* and *Will* (in God) are the same ; so are to *Speak* and *Will*, and to *Beget* and *Breath*. But if thus the *Foundations* are the same, and the *Terms* the same ; what Mortal can understand but that the Relations also must be the same ? *Aquinas* indeed says, 1. q. 27. a. 3. ad 3m. " Tho

“ Tho in God the Intellect is not another *thing* than
 “ the Will; yet it is of the nature of the Will and
 “ the Intellect, that the *Processions* that result from
 “ the Acts of these Powers, should have a certain *Or-
 “ der*. But we cannot understand *Order*, but only
 between *distinct* things, as neither *Relation*. If there
 be no *real* diversity in the Divine Act, no *Modal* or
Formal in the nature of the thing; it seems uncon-
 ceivable that an *Act* in all respects the same, should
 be related to it self by *distinct* and opposite *Re-
 lations*.

They make four *real* Relations, in the Deity; the words of *Aquinas* are these, i. q. 28. a. 4. “ There are four Relations; Paternity, Filiation, Spiration, and Procession: They say moreover, Relations cannot be in God but only as founded on Action, and such Action too as is Immanent or Internal. Of such Processions there are only two; one by the Action of the Intellect, which is the Procession of the WORD; the other by the Action of the Will, which is the Procession of LOVE: But in each of these Processions, there are two opposite Relations; one of *that* which proceeds from the Principle, the other of the Principle it self. The Procession of the WORD is called the Generation-Relation of the Principle Paternity; the Relation of what proceeds from the Principle, is called Filiation. The Procession of LOVE hath not a particular Name, nor yet the Relations arising from it: but the Relation of the Principle here is called Spiration; the Relation of what proceeds from it, Procession. So far the Angelical Doctor; but if the real Relations are four, either a Person and a real Relation in God are the same, or not the same: If the same, there are four Divine Persons; if they are not the same, we must find some other definition of PERSON, such a

one that real *Relation* shall not be the *formal Reason* of it. And again, if there be four Relations in God, let 'em give a Reason; why both the Relations arising from the first Procession are *Persons*, and not the Relations from the Second? Lastly, Seeing the Processions are from one *Act*, how can either the Processions or Relations be diverse? The Reason of the Question, is, as *Durandus* expresses it, *i. d. 5. q. n. 8. p. 67.* "It is impossible, when things are perfectly the same, that one should differ (or be distinct) from the other; when this other doth not differ (or is not distinct) from that. But if it be a true Rule that, things that are the same in some *third*, are necessarily the same with *one another*: It will follow, by a stronger Reason, that, things perfectly the same with *one another*, are the same in respect of whatsoever *Third*. And what *Faber* has said of *Novity*, is another Objection against the diversity and *real* distinction of Relations. Real Relation, properly so called, necessarily follows on the Position of *Extremes*; and so there can be no new Relation, without some *Novity in the Extremes*. I ask, Can the Relation be diverse, without diversity of Extremes? As *D¹ Orbelles* faith, *i. d. 32.* the Relation of the same thing to it self, is not a real Relation. Theor. 98. c. 2.

[Note here, the Learned Author often sets himself to perplex the Doctrine of Relations, and other Heads of Scholastick Learning; for what reason we shall observe hereafter: but the whole that he hath here either observed, or collected, is all of it answered, by that known (and certain) Aphorism; *Idem diversimode consideratum, Formalitate Relation non est idem*; a thing diversly considered, is not the same in its *Relative Formality*, but is diverse from (nay opposed to) it self by those Relations.]

I intend not however to deny that, what *Holkot* says, is in its measure and sense true. "The natural Logic is defective, when applied to Matters of Faith. And, the Rational Logic of Faith is different from the Logic of Nature ; the Philosophers saw not that, a thing might be *Three* and but *One* ; and therefore they said nothing of it in their Rules. The Logic of Faith hath such Rules as these, evety *Absolute* may be predicated of three in the Singular, and not in the Plural ; Unity holdeth its *Consequent*, where the *Opposite* of the Relation doth not hinder ; we may grant, contradictory Propositions of the same *Suppositum*, when it is with specification of diverse Natures. Notwithstanding, I will not deny clear things concerning the Trinity, as some do, only because they are *unclear*. I don't think we may argue after this manner ; "The Doctrine of the Trinity is a Mystery ; your Account of it is no Mystery, therefore it is not the true Doctrine of the Trinity : For it will be still mysterious enough to us, tho. we do not reject what is clear, or certain, about it. See on this *Ruez*, d. 15. & d. 21.

V. Of the Difference of the Divine PRINCIPLES or ATTRIBUTES.

Nor are the Schools well accorded, how the Principles, or Attributes, as some call them, differ from one another : The most grant that these Attributes or Principles (viz. the Divine LIFE, INTELLECT, and WILL) are the very *Essence* of God ; but it is questioned, Whether they are of the *Essence as such*, that is, *as an Essence*? *Suarez*, Metaph. Disp. 30. S. 6. says ; "The Attributes, according to their formal Reasons, are not of the *Essence* ;

" Essence ; tho in reality they are not distinguish'd
" from it.

Aureolus, m. i. d. 8. q. 3. a. 2. and the *Nominalists*, *Ockam*, *Biel*, *Huetius*, *Ariminensis*, i. d. 8. q. 2. do not distinguish the Attributes from the Essence at all, *in the nature of the thing*.

Scotus, i. d. 8. q. 4. & d. 2. q. 7. and the *Scotists*, teach, that the Attributes are distinguished from the Essence by a *formal Distinction*, *in the nature of the thing*, without any *Act of the Understanding*. Of this, see *Rada*, cont. 4. p. 57.

Thomas Aquinas, i. p. q. 4. a. 2. & q. 13. a. 12. q. 28. a. 2. says ; The Attributes are distinguish'd from one another, by an *Act of the Understanding*. And so also the *Thomists*, some of 'em calling it a *Virtual Distinction*, others a *Fundamental*, others an *Attribute*. By this last they mean, when a thing on its own part is *one* and *undistinguished*, yet the Understanding formeth *different knowledges* of it, that signify or denote something that is *real*. And in truth, the Opinion of the *Nominalists*, approved by *Suarez*, comes up to this. The *Scotists* say, it is *Non-identity*, where there is not *distinction* ; as, between *Ens* and *Non-ens*, and between *Habit* and *Privation* ; for *Distinction* as it is an incident and affection of *Being*, can only be between *positive Extremes*. And here they deny *real Distinction* ; but assert a *formal*, viz. *distinct objective Conceptions*, and *Definitions*. They mean by *Form* here, any manner or way under which a thing may be conceived (as they speak) *in the Nature of the thing* ; and hence they coin the term *Formality*. Saith *Rada*, " The *Formality* is nothing else, but the *objective way or manner*, under which a thing may be conceived, in (or according to) the *Nature of the thing*. And they say a thing is *formally distinct*, which is neither part of a *Definition*, nor the whole *Definition* ; nor agreeth to it *per se*, or of

its own Nature, in the first Mode or Instant. But it is to be noted that, *Scotus*; and the *Scotists*, *Trombita*, *Lychetus*, *Mairo*, *Faber*, *Meurisse*, *Bassolis*, *Rada*, and the rest; say both that, the Divine Relations or *Persons*, and these *Attributes*, are formally distinguish'd from the Essence; and so affirm the same formal distinction of them both.

Here the confounding of Attributes, is no small occasion of Error. These three essential Attributes (the Divine LIFE, INTELLECT, and WILL) are not to be confounded with the Attributes of another sort. And the *Essence* of God is taken, either inadequately for *Ousia*, or general Notion of Being, or for a Conception analogous to *Metaphysical Matter*; and so the *Principles* are not *de Essentia* (of the Essence) as an Essence. But if we take *Essence* in the most perfect Sense, or as some speak for the *Divine Form*; that is, for an objective Conception analogous to *Form*; so the triple active Power (or *Principles*) are *de Essentia Dei*, of the Essence of God, as it is an Essence: but in the Radix of the Essence it is one Power, not three. We must hold, contrary to *Scotus*, such Conception of the Divine Essence is not adequate and perfect, that doth not include all these *Principles*. Methinks *Rada* hath not well said, p. 73. "The Divine Essence, prescinding from the Attributes, is an Entity so perfect, that a more perfect cannot be conceived. What? An Essence that understandeth not, and willib not, may it be called most perfect? Of *Mercy* and *Justice*, which are nothing else but the same *Principles* as they respect the Creatures, we must indeed say otherways; because to respect the Creature, is not *Essential* to God. Therefore however we conclude and determine concerning the distinction of *Attributes* among themselves, or from one another; we must hold as certain truth that, these three are *Essential*

sential to God, and must be distinguished as so many inadequate Conceptions of the Essence. And tho Rada saith rightly, p. 80. Append. I. ‘The Divine Perfections are not said of one another, formally, in the Abstract, viz. *Wisdom* is not, formally, *Love*; nor *Intellect* formally *Will*. Yet he hath not rightly said, *God, as considered quidditatively, or in the quidditative Conception, is not wise.* Yes, he is Life, *Intellect, Will, Power, Wisdom, Love.*

But it is asked, Whether the same must be said of the Trinity of Persons or Relations? Suarez, Metaph. 2. d. 30. §. 4. says; ‘There is a great difference between Relations and these Attributes; For prescinding the Relations, yet the Essence of God is fully compleated; and each Divine Person, separately considered, by the same absolute Essence, is formally, and essentially, and fully, and perfectly God, without the other Relations. And hence the formal Perfection of a Relation, is in reason *eminently* contained in the Essence, before it is formally joined to it: because tho there is formally no Imperfection in a Relation, there is however somewhat in it that doth not simply appertain to Perfection. But I dare not subscribe to these things; nor do I understand, how it can be true what many *Scholastics* say, that a Relation is the Essence of God, and yet doth not belong to the perfection of the Essence: nor dare I to say, the Divine Essence is adequately conceived, as compleat and perfect, without including the Trinity of Persons. If, as *Aquinas* saith, i. q. 29. a. 2. c. a Person in the rational kind of Substances, signifies as in the whole kind of Substances, *Subsistence, a natural thing, Hypostasis*; and as he saith, a. 4. c. Person is to be used in the Divine Nature, because it implieth Perfection; and a. 4. c. a Divine Person signifies a Relation in the way of Substance and Hypostasis in the

Divine Nature. I say, if these Maxims of St. Thomas be true, I see not how a Conception of the Divine Essence can be quidditative, adequate and perfect, that doth not include the Trinity of Principles and Persons. Is that Intellect perfect, that doth not understand it self; or that Intellect that doth not produce a Self-complacence, or that Life that is not essentially Life to it self?

Gregory Ariminensis faith, i. d. 8. " No attributal Perfection in God; whether you call it Formality, or quidditative Reason, or whatever else; is an Entity, either great or little, if considered as distinct from the Divinity (or Divine Essence) precisely taken. He proves it thus: Taking, saith he, the Divinity by it self, without any sort of Mode distinct from it; either it is Wisdom, or not. If it is; then either no Wisdom, or the Wisdom that is Formality is in God distinct from the Divinity, which is the thing desired: or there are more Wisdoms in God, which is erroneous. — If the Divinity is not Wisdom, which no Christian, nay no Heathen, will deny; it follows that, God is not the Wisdom by which himself is wise, which is false. And indeed it seems to me that, the Conception God abstracted from Wisdom, is a lame inadequate Conception; as the Conception Fire abstracted from Heat, is inadequate and imperfect.

But it is a greater Question, whether Attributes are distinguished from one another; tho not in this primary Essentiality? The Reason why Gregory and others deny it, is chiefly the Divine Simplicity. But the Scolists, as particularly Rada, Cont. 4. & 24. p. 389. says; " Formal Non-identity is not contrary to the most perfect Simplicity. Whence a formal Distinction in the nature of the thing, tho it be consistent with Composition, yet does not necessarily

“ fairly infer it ; because things that are distinguished *formally*, by precise formal Reasons, are not necessarily as *Act* and *Power* ; but as two *Acts*, neither of which is *in Power* to the other. To which Argument notwithstanding, it is answered by *Gregory Ariminensis* ; “ Tho perhaps *Composition* may be so avoided, yet the *Simplicity* is not salved. The Reason is, because no *thing* that in the aforesaid manner doth include *more*, is simple ; and it shall be so much the less simple, as the *things included* make it less *one*. And it is certain that, those *more*, of which every *one* is *in Act*, and none of them *in Power* to another of them : I say, such *more* make a *thing* to be less *one* ; than do those *more*, of which one is *in Power* to another. But we will not proceed farther in these Matters ; dark, and therefore ungrateful to most Readers.

VI. The Doctrine of the FATHERS.

For what the Fathers have said, in these Matters ; the best, and largest account given of it, is by the Learned Jesuit *Dionysius Petavius*. One cannot deny that, many of the Fathers of the first Ages *Platonized* but too much ; I am not he that will undertake to defend all their Sayings ; I would not corrupt Theology with any thing unsound, from a superstitious Reverence of Antiquity. I grant to *Petavius* that, divers of the Antients have endeavoured to explicate the Mystery of the Trinity in a *rational way* ; thereby to facilitate the Conversion of Heathens : But I will not grant to the *Arians*, that almost all the Antients were *Arian* ; or to the *Heathens*, that well near all the Fathers were Hypocrites and Dissemblers, who to deceive the People have wrote what themselves did not believe. But he that shall read

on the one side *Philostorgius*, and the later *Arian Sandius*, and on the other the rigid Discussion and Irrition of the Doctrine and Sayings of the Antients, by *Petavius*; will see that Nets and Snares are laid for his Faith, to prevent (if possible) his believing that most, or but *many* Christians of the first Ages, had a sound Faith concerning the Trinity. Tho *Petavius* has indeed, elsewhere, well enough vindicated the *Catholick Church* it self of those Times, from any sinister Imputation, of that kind. But if *Petavius* have truly reported the Fathers, as 'tis granted he has; one may wonder that, the *Roman Catholics* were obliged by the Council of *Trent*, to swear that they will understand and interpret Hol-ly Scripture, according to the unanimous Consent of the Fathers.

I omit what he saith of *Philo*, *Trismegistus*, and (the late) *Eugubinus*.

The words of *Justin* also must be corrected.

Nor does *Athenagoras* speak cautiously enough of the WORD. But when he saith, in his *Apology*; MIND and the WORD of God, is the Son of God. And again, "He is the first Of spring of the Father, not created; for God who is Eternal MIND, had within himself from the beginning the Logos, WORD or WISDOM, for he was always wise. I say, herein he speaks as divers others of the Fathers did.

Tatianus, otherwise unsound, yet speaks agreeably to the other Fathers; "A Power was the Principle or Cause of the Logos.— And with him, (with that Power) the Logos that was in him made all things. When he saith here, a Power was the Principle of the Logos or WISDOM, he is not alone in this way of speaking.

Theophilus Antiochenus, ad *Aureol. L. 2.* says almost the same things. "Which WORD (or WIS-
" DOM)

“ DOM) he took as his Minister and Instrument,
“ and by him made all things. This same is called
“ the Beginning, because he hath the Sovereignty and
“ Dominion over all things that were made by him:
“ this is the Spirit of God, the Beginning, the Wis-
“ dom and Power of the most High. The Word by
“ which were all things made, taking on him the
“ Person (Πρόωτον) of the Father and Lord of
“ all, came into Paradise.—Before any thing exist-
“ ed, the Father had for Counsellor him, who is
“ his Mind and Wisdom.—But when God would
“ make whatsoever he had decreed to make, he be-
“ gat this *prolatus* WISDOM, or WORD. In the
“ beginning was God only, and the Word or Wisdom
“ in him; — the Wisdom therefore being God, and
“ originated from God, is sent to whatsoever place,
“ whensoever the Father of all willeth. Because he
calleth this Wisdom or Word, inward; and the Mind
and Wisdom of the Father: *Petavius* overhastily con-
cludes that, he believed he was not yet a Son, but the
same with the Father: or that he imagined a two-
fold WISDOM, one *Internal* or Inward, even the
Understanding or Intellect of God; the other tempo-
rary, *prolatus* and outward, the Minister and In-
strument of the Creation. But *Theophilus* is hereby
wronged; for clearly he intends only, as the other
Antients, to consider the *only* Word and Wisdom of
God in a double State. *viz.* 1. In the State of Eter-
nal In-Existence and Co-Existence. 2. Of tempo-
ral Operation. He doth not deny the Eternal Gene-
ration, or Filiation, tho he expresses only his In-Ex-
istence; he teaches a double *Production* of the same
Son, not *two Sons*.

Irenaeus unsoundly maketh the WORD and WIS-
DOM to be the Son and Holy Spirit; and of both,
saith very improper and inept things. But as others
also do, he saith *Principles* for *Persons*.

I leave *Clemens Romanus* to the Judgment of the Reader; but as divers more he speaketh unsoundly.

Clemens Alexandrinus, Strom. l. 7. says, "The Son is *Wisdom, Knowledge, and Truth*; and more easily known than the Father: he is all Mind, all Light, all Eye;—one God with the Father."

Origen speaks very badly sometimes; not always, unless in those places it is his Translator *Ruffinus*. And we must say the same of *Dionysius Alexandrinus*. Indeed some of the Fathers of those Ages seem to have held a *twofold Nature* in Christ, before his Incarnation; the first a Divine, whereby he was the *Eternal Logos or WISDOM of God*; a second, created, Super-angelical, the first-born of the Creatures, the Minister and Instrument of God in the Creation: and this last only was acknowledged by *Arius*. *Gregory Thaumaturgus*, whose words are recited by *St. Basil*, seems to have believed the *twofold Nature*. But other Fathers of these Ages (the three first) a *double Procession*; even the *Eternal Generation*, and the temporary Progression to the Work of Creation.

Petavius blames also *Methodius the Martyr*, because he calleth the Father and Son *two Powers*; when indeed both of them are but one Power. But the Power that is indeed but one radically and *essentially*, may be triple or threefold *respectively and progressionally*.

I leave *Lucian the Martyr* also, to his proper Judg. *Tertullian* believed the Son and Logos is the *Eternal Divine Wisdom*; but he seems to have thought that, he then became a *Person*, when he proceeded to the Work of Creation. In Truth, many of these Fathers held a certain *Secondary Personality* in the Deity; (a Personality in respect and reference to the *Creatures*;) in the threefold Manifestation of God, by the Creation, Incarnation, Regeneration or

or Sanctification. But as to *Tertullian*, I really think with *Pamelius*; he acknowledged our Saviour to be Co-Eternal to the Father, in one Essence, in one Power; and in one *immanent Act*, as the Self-Knowledg or *Wisdom* of God.

Nor can I otherways free *Athenagoras*, *Tatianus*, *Origen*, *Theophilus Antiochenus*, *Tertullian*, *Lactantius*, or even *Zeno Veronensis*, or *Constantine the Great*; accused by *Petavius*, p. 30, 31. I say, I cannot otherways clear them of the Imputation of *Arianism*, but by supposing that; they held the Son or WORD is the Divine Intellect and WISDOM, in Power and *immanent Act* co-eternal and co-equal with the Father, and proceeding from him by an Eternal Generation; and that, they mistook his Procession to the *transient Act* of Creation, to be also a sort of Generation: and lastly that, they spoke almost only of this last, because known to the World. The Logos as a Power, and as an immanent Act, is the same: for every Divine Power or Virtue is always in *Act*, at least *immanently*; and every Act is Almighty, and the same with the Virtue or Power; these are but inadequate (or partial) Conceptions of the same thing. And the Divine Action as *external*, as it is the *Act* of the Agent, and not of the Patient or Effect, is God himself under a partial Conception: but because the External transient Act is spoken of, with Connotation of the Effect, (or is denominated from the Effect, as when we say Creation, Sanctification, or the like;) and is often said to be in the Patient; therefore these Fathers improperly and ineptly said, the Logos was then generated, and the Father then breathed the WORD, when he was about to create Angels and the World. It is better thus to interpret these Fathers, especially there being some ground for it; than to grant to the *Arians* that, the true Faith was believed but by very few Writers

Writers of the first Ages, when Baptism was administered in the Name of the Holy Trinity. The Testimony of all Ages witnesses that Christ was always celebrated in the Catholick Church, with unanimous Consent, as the *Logos* or *WISDOM* of God.

Considering the inept Sayings of (some of) the Fathers, the obscurity of the thing, the diversity of Expression among the most Orthodox, the unpolish'd Wit of the most; I would be of the Number of those, who hope better of the Salvation of many, in those days called Heretics, than some others do: there are but too many that scarce give any other Sign of their Orthodoxy, or even of their Christianity, and future Salvation; but their censuring others as Heretics, or at least as Heterodox. *Philastrius*, whom they call *St. Philastrius*, has hastily, and as it were in the dark, huddled together a great number of Heresies; in his Book on that Subject; but in the same Book he has heaped also so many weak Falshes of his own, some of them contrary to common Sense; that I scarce think, he would have escaped the Imputation of Heresy, if he had not thus set up for an Accuser of others.

Cyprian, de Idol. Kan. Edit. Goulart. p. 336. says; "The WORD and Son of God was sent to be the Teacher and Administrator of this Indulgence, Grace, and Polity; the *Gospel*. The Prophets speak of him, as the Doctor and Light of Mankind; he is the Power, Reason, *Wisdom*, and Glory of God. St. Cyprian too much conceals the Eternal Generation; but confesses Christ is the **REASON** and **WISDOM** of God.

The Error of *Marcellus Arcyranus*, whom *Athanasius* defended, seems to have been this, that he denied the Eternal *Wisdom* of God is an Hypostasis or Person.

I omit the Case of *Meletius*.

The Passages out of *Hermias*, *Clemens Romanus*, *Ignatius*, *Polycarp*, and others; cited and repeated by *Petavius*, *Præf. c. 2, 3* are such as the other Fathers, censured by *Petavius*, would have said.

St. *Athanasius* acknowledged but one *Hypostasis* in the Deity; but their Controversy was only *Verbal*. He saith, *Lib. cont. Genit.* the Logos is the WISDOM of God; and as others, he describes him by the transient outward Act of Creation. The WORD and WISDOM, saith he, obeying the Father created all things. He calls him, WISDOM, LIGHT, TRUTH; all synonymous Names. He adds, "For as he is the *Word* and *Wisdom* of the Father, he condescends also to the Creatures; he becomes their Sanctifier, Life, Shepherd, Door, and Way, that they may know and understand God. And, *de Incarn. Verbi*, he calls our Saviour *God*, the WORD of the true God, the WISDOM of the Father.

The Fathers long used the Terms *Hypostasis* and *Uia* as common to all the Divine Persons; and it was a good while before the Greeks would admit of Person: and seeing neither *Hypostasis* nor *Person* was a *discreetive* Term with them, 'tis no wonder that they spoke not altogether as the *Moderns* do. See *Petavius*, *de Trinitate*, *Lib. 4. c. 1. p. 312.* and of the Sense of the Terms *Person*, *Substance*, *Existence*, *Nature*, *Nature of the Thing*, *Genus*, *Suppositum*, at *cap. 3, 4.* as also concerning the Contentions and Stirs about the Terms *Hypostasis* and *Person*. We must observe, and ought to lament it; what this *Fesuit* has largely proved, *cap. 9.* that *Gregory Nyssen*, *Cyril of Alexandria*, *Maximus the Martyr*, *Theodorus Abucara*, *Theorianus*, and even *J. Damascen*, seem sometimes to teach only a *specific Unity* of *Nature* between the Divine Persons; such as between *Peter*, *James* and *John*, whom they would not

not have to be called three Men, but *one*, because they are of the *same Species*; lest otherways they should be obliged also, on their Principles, to confess three Gods. It was on this Foundation, that *Philoponus* grounded his Error. If they really held this, *the specific Unity*; I don't see, how they can avoid the just Imputation of *Tritheists*. When they departed from the *Trinity of Principles*, very many fell into the extreme of *Tritheism*: and at this time the State of the Church was very unhappy; there were but few Writers who, in describing the *Trinity* or the *Person of Christ*, were free from the Accusation of *Heresy* by one another. And truly we ought to pity the *Sabellians*, *Eunyctians*, *Nestorians*, *Monothelites*; if these Fathers, reputed *Orthodox*, were indeed *Tritheists*: which without doubt we must say of those of them who have taught that, the *Divine Essence* is not singularly and individually, but only *specifically one*; for 'tis plain that such assert *one Deity in three Gods*, as they would *one Humanity* in (three Men) *Peter James and John*. It may be, it has pleased God to permit that, so few should speak soundly and rightly of these *Mysteries*; partly that we may learn to pity Human Infirmitiy, in our Brethren: and again partly to admonish us, to content our selves with a shorter *Creed*, (a *Creed* according to *Scripture*, and our *Baptismal Covenant*) and a more *practical Faith*; rather than affect controverted *Doctrines*, and over-curious *Determinations*.

St. *Austin* was the first, or of the first, I think, that denied that the *Essential Attributes* of *WISDOM* and *LOVE*, by which God *loveth* and is *Wise*, are appropriate to the *Persons*; he was followed herein by *P. Lombard*, and *Lombard* by many of the *Scholastics*. *Anselm* also follows St. *Austin*, but doubtfully; he calls the Father *Memory* and *Supreme Wisdom*, the

the Son *Wisdom* of *Wisdom*. Monolog. c. 43, & 46. At c. 33, & 45. he speaks variously; "When the Spirit saith himself, he thereby saith all things that are made;—perhaps because he is the highest Wisdom, and highest Reason, in which are all things that have been made. Cap. 45. "It is certain, the Son is the true WORD; that is, the perfect *Knowldg*, or the perfect Cognition Intellection and Science of the whole *paternal Substance*, the *Wisdom* that understands and knows the Essence of the Father. Therefore it is no Error, if it be said, the Son is (in this sense) Understanding *Knowldg* and *Wisdom*; because he knoweth and understandeth the Father.

The Argument, alledged by St. *Austin* and his Followers, is; "Because WISDOM is the *Essence*, and a *Divine Perfection*, it must be common to each Divine Person. We must not say, the *Father* is not wise in himself; but by the Son: or the Father and Son are not *Love*, &c. Thus they hold a double *Wisdom* in God; the first Unbegotten, the other Begotten. But the other Side answer; "The Father is wise, as he hath the *Logos*, or Son; which is the same as to be wise: and the Son is the Father's *Wisdom*. The Father is not without the Son, because not without *Wisdom*; as the Ancients spoke in this Matter. And the same is to be said of *Love*, or *Will*. They say, again; both the Father, and Son, and Holy Spirit, are most perfect God; and the same is to be said of the Divine LIFE, INTELLECT, and WILL: but the Term *Father* alone, or *Son* or *Spirit* alone, doth not speak the *whole* Perfection of the Deity, nor is an adequate Conception of God. And they think St. *Austin* says the same, even when he seems to oppose it; Because, i. he saith, the *begotten WISDOM* is God's *Knowldg* of *HIMSELF*, and the

SPIRIT God's *Love* of HIMSELF ; and they deny that, God's *Knowledg* or *Love* of Creatures are Son or Spirit. 2. God's *Knowledg* and *Love* of HIMSELF, is always in *Act* : but if so, I pray, what *Intellect* or *Will*, what *Knowledg* or *Love*, can be ascribed to God, but the *Knowledg* and *Love* of HIMSELF ? for the *Knowledg* and *Love* of Creatures is here excluded. And if the Son is God's *whole* *Knowledg* of himself, it is no Imperfection that the Father *as distinct from the Son* is not the *Knowledg* of himself; or that again, the Father *as distinct from the Spirit* is not the *Love* of himself.

Elias Creteris, in *Nazianzen*, p. 846. " In the Divine and incomprehensible Trinity, there is an Unity in the *thing*, because of the Identity or *sameness* of the Essence, Power, and Will ; the Division is only in our Conception : For the Persons are in one another, according to that of our Saviour, *I am in the Father, and the Father in me* ; we must conceive the difference, or distinction, only in the Personal Properties, *Unbegotten Begotten Proceeding*.

But let us again look back to the Sayings of the Antients. St. Cyprian, *Test. l. 2. adv. Iudeos*, c. 2, 3. proves from Scripture, our Saviour is the WISDOM and WORD of God.

St. Athanasius, as was noted before, teaches; God is not without the Logos, because not without WISDOM.

Gregory Nazianzen, *Orat. I. p. 16.* denies three Principles, $\alpha\rho\lambda\alpha\varsigma$; and the same at *Orat. 23. p. 425.* but he means only, in the Trinity the Father is the sole Principle of the Son and Spirit. He saith, the Son was not without a Principle (that is, was not unoriginated) and he (the Son) is the Principle or Cause of all other things, *Orat. 29. p. 490.* In the same place, he calls the Father the Cause of the Son : And

And at p. 492. By *Principle*, faith he, I mean *Cause*. He often, and earnestly, says; the *Unity* of the *Essence*, and *Trinity* of the *Properties*, is to be held without enquiring into the *manner* of this *Secret*; Christians ought to be *sollicitous*, rather about a *good Life*, than *Curiosities*. *Orat.* 59. p. 493. And both he, and his Interpreter *Ruffinus*, say; Christ is the *WISDOM* of the Father *immanently*, and with respect to the *Creation*, or *externally*. *He is the WISDOM of the Father*, according to the *Apstle*; and therefore called the *WISDOM of God*, to signify that the Father was never without *WISDOM*, that is, never without the Son.

The Exposition of the Faith, ascribed to *Gregory Thaumaturgus*, saith, p. 98. "No Man can know the Father, except he know the Son; for the Son is that *Wisdom* by which all things were made. He is not such a *Wisdom* of God, as Man hath, but Perfect; proceeding from God, and yet ever abiding; not like to the *Knowledg* of Man which passeth away, or to the *Word* of Man, which is extinct as soon as spoken: And therefore he is not only the *WORD*, but the *Son*; not only *WISDOM*, but God. Whether we would know God by the *Creatures*, or by the *Holy Scriptures*; we cannot know him but by his *WISDOM*.

Macarius, Homil. 46. saith, The *WORD* of God is *GOD*; and Homil. 11. the *Holy Spirit* is like to *Fire*. This Father, by saying nothing of the Controversies about the *Trinity*, and by teaching piously and practically, made shift to escape the imputation of *Heresy*.

We may say the same of *Basil of Seleucia*; but he ventures to say, *There is in Man the Image of the Trinity*. *Orat.* 1. p. 5, 6.

And such also was *Ephrem the Syrian*; who yet, in his *Testament*, sweats in an odd Form; “ By the threefold Fire of the Holy Trinity; by that one, and only *Wisdom* of God; by the three *Subsistencies* of the Intellectual Fire, which are thy Sublimity and Will, and one and the same.

Cyril (or John) of Jerusalem, often says; Men ought not to be wise beyond Scripture, concerning the Divine Mysteries. *Catech. 16.* p. 176. *What the Holy Spirit hath not said (in Scripture) let us not hear.* *Cat. 1. p. 101.* *What thou art commanded, that only be careful to learn.* Yet he saith, Christ is the **WISDOM** and **POWER** of the Father: and again, the Son is God the **WISDOM** and God the **WORD**. *Cat. 4. p. 26.*

Synesius hath said but too little of the Trinity, and of Christ; he saith however, *Hymn 1. n. 60. p. 314.* *The Unity diffused in an ineffable manner, hath a triple Power.* He saith not, only a triple Relation. *Hymn 3. n. 210 p. 323.* *I thou hast begot the Son, thy excellent Wisdom, and maker of all things.* And *Hymn 4. p. 336.* *The pregnant Counsel, the mediating Principle, the Holy Spirit.*

Sr. Basil of Cesaria, Lib. 4. c. Eunom. says; “ If Christ is the **WISDOM** and **POWER** of God, and this *Wisdom* and *Power* is uncreate and coeternal with God; as ‘tis certain God was never unwise or impotent: it will follow that, Christ is uncreate and coeternal with God. But he doth not interpret what is said of *Wisdom*, in the first Chapter of the *Proverbs*, as meant of Christ. In the Book concerning the *Holy Spirit*, against *Sabellius*; he grants that Christ is the **WORD** and **WISDOM** of God; and shows at the same time that he is a *Person*; which *Sabellius* denied. He often dissuades from overcurious Enquiries.

I omitted that, *Clemens Alexandrinus, ad Gent.* says; “ The Image of God is the Son and **Logos**, “ and

“ and Man is the Image of the *Logos*: There is a
“ *Mind* in Man, who is therefore said to be made in
“ the Image of God : Man, on the account of the
“ *Wisdom* in him, is likened to the Divine *Logos*. ”

St. Gregory Nyssen, Lib. de Imag. & Simil. Dei, sets himself to prove that, the Soul of Man is the Image of God, in respect of Substance, and Trinity. If thou wilt know God, first know thy self; thou mayst know him by thy own Structure and Make, and by the Things within thee. There are three personal Properties, in the one Substance of the Soul; namely that state of the Soul that is unbegotten, the Word that is begotten, and the Procreation of the Spirit or Mind. And I will confidently affirm, it was with respect to this Trinity in the Soul that the Apostle says, *Man was made in the Likeness and Image of God.* After he had said, the Soul, Word and Mind are the Image of the Trinity; he especially notes that, only our WORD (the inward and that which is spoken) is the Image of the Son of God. And from the Writings of the Philosophers he discovers another Image of the Trinity, even the Inascible Concupiscent and Rational Faculties in Man. How boldly would the good Man have talk'd, if he had known the true Trinity of Principles in the Human Nature? Perhaps by the Soul, the Image of the Father, he meant VITALITY; by Reason, the Image of the Son, he meant the Thoughts, or the Faculty of THINKING; by Mind, the Image of the Spirit, our FORMAL CONCEPTIONS.

But more clearly, *Catechet. Orat. c. 1, &c. 2.*
" He that confesses, God is not *Ir-rational*, must ne-
" cessarily confess that he hath **REASON**; the Hu-
" man Reason is but equivocally so called; if there-
" fore any one faith, that he understandeth the
" **REASON** and **WISDOM** after the likeness of

“ the same in *it*, he will be led thereby to a more
“ sublime Knowledge. After this he shows, like the
other Antients, that other WISDOM and WORD
passes not away, as ours does, but is permanent.

[N. B. They mean, Human Reason or Wisdom ;
(whether inward, or as a *Conception* ; or outward,
or as it becomes a *Word* ;) ceases and is extinguished
with the Act of Thinking or Speaking it ; but the
WISDOM of God not so, for it is an *Eternal Act* ;
and as it is the same with the Essence, *a Person*. For
in God, the Act and Essence are really the same,
their Distinction is only *Modal* ; the Act is the *Essence*
acting.] *Ita hoc in aliis sicut in aliis est.*

St. Ambrose, Tom. 4. h. p. 43, & 46. often says ;
Christ is the WORD and WISDOM of the Father.
And, p. 48. *There is one that is the Lover, another*,
the Beloved ; and another who is the Love of both,
even the Holy Spirit : but all the same God.

St. Jerom, tho accused by his Enemies as a Heretic
concerning the Trinity, yet has written very little
of these Matters. But he writes very earnestly to
Pope Damasus, against three *Hypostases* ; which, he
saith, in all good Authors signifies three *Substances*.

All Philologers, says he, understand nothing by *Hypostasis*
but *Essence* ; but what blasphemous Mouth
dares to say *three Substances* ? If you please, let us
hold one Hypostasis, without mentioning three Hypostases. Tom. Epist. 2. p. (Edit. Erasmi) 131, 132.

And in another Epistle, *ad Marcum Presbyterum*, 315.
Because I believe and teach a Trinity of Persons that
have all the same Substance, I am called Heretic, and
Sabellian. — I am an Heretic ; What doth it hurt
thee ? Be content, I have confessed it. — Every day
they demand, What is my *Belief* ? As if I had been
baptized, without confessing the *Creed*. I make
such a Confession as they would have me, it doth
not satisfy them : I subscribe, they won't believe
me. See the rest in the Author. *

I omit *Eusebius* the Church-Historian, because he too much favours the *Arians*, as *Petavius* has fully proved, tho *Socrates* would not have it so.

What St. *Hilary*, of *Poictiers*, thought; one may guess by what he has delivered *Lib. 12. de Trin. p. 282.* "Neither will I be so foolish and impious, as to determine that, the Father hath been at any time without his WORD, WISDOM, and POWER; that is, without the only-begotten God, even my Lord and Saviour Jefus Christ.

For as in us, WORD, WISDOM, and POWER is our own inward Motion and Work: So with the Father, his inward WISDOM and POWER is generated by him, and inseparable from him; and it appears that he is indeed born of the Father, in that he hath these Names (which are the Names of God's Eternal Properties) given to him.

Again, *de Synod. p. 324.* "None is the Image of himself, but represents him whose Image he is; an Image is the undifferenced Likeness of one thing as compared with another: There is therefore a Father, and a Son the Likeness of the Father; but that he may really be the Image and Likeness of his Father, we must suppose that he hath the Nature and Essence of the Begetter. And, *de Trin. l. 12. p. 267.* We say, Christ is the WISDOM and POWER of God. *Lib. 2. p. 11.* "There is one

God the Father, of whom are all things; and one Lord Jefus Christ, by whom are all things; one Holy Spirit, the Gift in all. One Power, of which are all things; one Of-spring, by whom are all things; one Gift, the ground of perfect Hope.

You may see also his Comment on *Math. Chap. 11. p. 519.* and *de Synod. p. 326.*

We must not expect that, *Epiphanius* should tell us what, or where, is the Image of the Trinity; for he denies that the Image of God is in the *Soul* of

Man, or in his *Body*, or in his *Power*, or in his *Regeneration* by *Baptism*; or that (in short) we can find where it is. Tho he uses many words concerning the *Trinity*, he explains the *Mystery* but little; it amounts to thus much, “*There is one God, and a real Trinity of Hypostases, but it is inscrutable.* But, *Tom. 1, H̄eres. 70. & H̄er. 69, contr. Arianos,* and often elsewhere, he says; “*The Son is the WISDOM of God; the supreme WISDOM of God, not in any figurative speaking, but in reality.* And, *p. 751.* “*The Father begat, neither willingly nor unwillingly; as the Arians would have us to say; but by Nature, which is superior to Will and Counsel.*

Isidorus Pelusiora commends *Philo's Confession*; and says, *Christ is the WISDOM and POWER of God, and an Hypostasis; and that he is called the WORD, because Impassible.* *Lib. 2. Epist. 143.*

St. John Chrysostom, as his Adversary *Epiphanius*, maketh the Image of God in Man to consist only in the *Dominion over the other Creatures*; on *Gen. 1. Hom. 8.* and on *Gen. 6. Hom. 21.* He speaks of the *Holy Trinity*, only in general, and in Scripture-terms; he says, *The Unity of the Deity, and the Trinity of Hypostases.*

Andreas Cefariensis, in *Apoc. Serm. 20.* says; “*The Hypostasis of the Son is called the WISDOM, either to signify his impassible Generation from the Father; or because he containeth the Ideas and Reasons of all things, or (and chiefly) because he is the Interpreter and Minister of the Father's WISDOM and Power.*

Leo Romanus faith many things against *Nestorius* and *Eutyches*, for the true *Deity* and *Humanity* of *Christ*; for the *Unity of Person* and *Duality of Nature* in him: but he has no *Scholaſtic Subtleties* concerning the *Mystery of the Trinity*; but as some other

other Fathers, of the fourth and fifth Centuries, saith only, "There is one *Essence*, and a Trinity of *Properties* or *Persons*. In *Tract. adv. error. Enyeh.* p. 189. he saith; "The Holy Trinity divided (as it were) the Work of our Redemption and Instauration; for the Father was reconciled, the Son did reconcile, and the Holy Spirit sanctified.

Nor has *Maximus Taurinensis* much concerning these Questions: he says only, with Holy Scripture; *The Son is called the WISDOM and POWER of God, that we may know that the Father begat not after a carnal manner, but in a manner ineffable and incomprehensible.* *Homil. in Natal. Euseb. Vercel.*

Peter Chrysologus, Serm. 119. says; *Christ is the true WISDOM of God.* But I think, he saith this, only in regard that our Saviour was the Teacher of that *Wisdom* which is from above, or the *Gospel*.

Fulgentius hath many things of the Trinity, but plain and scriptural; as *ad Monim. ad Thrasimund. ad Petrum, &c.* But, cont. Serm. *Fastidiosi*, c. 16, & 17. he saith after St. *Austin*; *Christ is that WORD or WISDOM which is (as it were) the THOUGHT that springs from MEMORY.* Because St. *Austin* sometimes explains the Trinity by *Memory, Knowledg, and Love.* And, *ad Thrasim. l. 2. c. 4.* *If the WISDOM were not coeternal to the Father, then hath God been mutable.* He means, of Unwise became Wise.

Agnellus Ravennatensis, ad Armen. de rat. Fid. Epist. Bibl. Patr. T. 3. 147. says; "When the Father would beget the Son, Had he a Power to beget this *Virtue*, or to will this *Wisdom*? If you say, he had not; you blaspheme. If you say he had not *POWER*, or had not *WISDOM*; you blaspheme. — Add to the *WORD, POWER, and you have the third Person.*

There is a Fragment said to be St. *Austin's*, concerning the Trinity, in *Bibl. Patr. Greco-Latin.*

Vol. i. p. 540. where it is said; "Reason teaches
 " that, the *Essence* of God is Eternal LIFE. But
 " if this true LIFE was without beginning, it is
 " certain that it KNEW also this Life from all
 " Eternity; for if it did not, it would not be *wise*,
 " which we cannot think of God. But if the
 " Eternal LIFE always knew its Life, or always
 " knew it *Self*; it had not this KNOWLEDG from
 " another, but the *Knowledg* is co-essential to the
 " Life, altho the *Life* begat the *Knowledg* as its
 " Issue. — Therefore the *Father* never was without
 " the *Son*. And, p. 545. I said, the *Essence* of
 " God is *Life*; but true *Life* KNOWETH that
 " it liveth: And if it KNOWETH its *Life*, it also
 " LOVETH it. But in God to *live*, to *know*, to
 " *love*, are no other thing but *to be*: The *Love* of
 " God therefore is *Life*, the *Life* is *Spirit*: And be-
 " cause by *Love* God gave Being to all things, there-
 " fore the *Love* is called *SPIRIT*; and *HOLY*,
 " because it *sanctifieth* all things. — By the *Spirit*
 " of God we are to understand nothing else but the
 " LOVE of God; and from hence God is called
 " *Love* by the Apostle *John*. The *Father* loveth the
 " *Son* as himself, and the *Son* loveth the *Father* as
 " himself; for the *Life* loveth to be *wise*, and the
 " *Wisdom* loveth to *live*; and we proved before
 " that, the *Life* and *Knowledge* (or *Wisdom*) have
 " the same *Essence*: therefore *Love* which is the *Ho-*
 " *ly* *Spirit* is co-essential to the *Father* and *Son*, and
 " proceeds equally from both. This perfectly agrees
 " with the *Triple Principle*, or *Trinity*, that we de-
 " scribed in some of the foregoing Sheets; and shall
 " more amply and clearly discourse hereafter. [But
 " this cannot be St. *Austin* Bishop of *Hippo*; but some
 " other *Austin*, who being also antient, his *Work*
 " hath been mistaken to be that *Father's*. For accord-
 " ing to St. *Austin*, the *Father* is not *LIFE*, but *Mind* or

or INTELLECT ; and tho he teaches that, the Spirit proceeds from the Father and the Son, yet he expressly denys (as we noted before) that he proceeds *equally* from both, as this Writer saith. Nor would St. Austin have said, *the Father is Eternal LIFE*, and then that *the LIFE is the ESSENCE*, for so the Father is the *Essence* ; which is Heresy.]

Cæsarius, in *Dial. I.* *Ibid.* p. 549. says ; The Trinity may be explained in a sort, by the *Sun*, *viz.* his Fire, Rays, and Light. He hath there more to the same purpose.

Zacharias Mitylenensis, Disp. *Ibid.* p. 357. says ; " The WORD or WISDOM presided in the Pro- " creation and Constitution of Things ; and the " Divine SPIRIT inspires into Essences the Prin- " ciples of Reason and Understanding, and thus " perfec~~th~~th their Substance. We call the Father of " the Word or *Wisdom*, and from whom also pro- " ceedeth the *Spirit*, *the first Cause* and *Principle* of " the Deity.

We mention'd him before ; but again, Cyril of Alexandria, on *John I. I. contra Eunom.* says ; " The Son is the *Word*, *Wisdom*, *Eternal Light* of God ; " and the Son is not one thing, and the Internal " *Word* another. Then he explices his Generation by the Likeness of *Fire* and *Light* ; with a great deal more to the same purpose.

The Reader may usefully see the Creed or Confession of *Peregrinus Laureacensis*, Patr. Orthod. Vol. 2. p. 1625. and *Eugenius Carib.* de Cath. Fide, *Ibid.* p. 1617. and *Thalassius*, Hecatontad.4. Because I am afraid of tiring my Reader, I am constrained to omit many others : I almost repent that I began so long a Work ; but it will be necessary that we do not wholly overpass some few very clear Passages of the following Ages.

Guilmundus, Archiepiscopus Aversanus, Bibl. Par.
 Tom. 6. p. 226, 227. speaks copiously; the short is.
 " God begot his WISDOM, by whom are all things
 " of himself. This WISDOM is the Son of God,
 " God of God. —— But what should God make by
 " this WISDOM, if he did not first *love* it? therefore
 " it is evident that, *Love* proceedeth from the Fa-
 " ther to the Son, and from the Son to the Father :
 " This LOVE is the Spirit; which so proceedeth
 " from both, as to remain *in* both. —— The Fa-
 " ther KNOWETH his *whole* self, and LOVETH
 " his *whole* self; therefore the WISDOM and LOVE
 " are each as *great* as himself, that is, the Son and
 " Spirit each equal to the Father. The LIFE liveth,
 " the WISDOM liveth, the LOVE liveth; the
 " WISDOM is Wise, the LIFE wise, the LOVE
 " wise; the LOVE loveth, the LIFE loveth, the
 " WISDOM loveth. The Father is LIFE, the Son
 " WISDOM, the Holy Spirit LOVE. And these
 " three are but *one Substance*, which is God. The
 " Father is *Living*, the Son *Wise*, the Holy Spirit
 " *Loving*; and the Father *Living*, *Wise*, *Loving*;
 " yet but *one Nature*, which so Liveth as to be
 " LIFE, is so Wise as to be WISDOM, so Loveth
 " as to be LOVE. [N. B. This comes fully up
 with the triple *Principle*, or *Trinity of Principles*,
Life, *Wisdom*, *Love*; which our Author approves
 above all other *Explications*. But in answering
 the Question here following, this Father wholly ad-
 heres to St. *Austin.*] " It is asked; Is the Son that
 " *Wisdom*, by which the Father is Wise; or what is
 " the same, is the Father Wise by that *Wisdom*
 " which is the Son? *Ans̄w.* The Father is Wise *as he*
 " *hath the Divine Essence*: Therefore if the Father
 " were Wise by the Son, he must have *Wisdom* from
 " the Son, and consequently *Essence* from the Son;
 " that is, he should not be the Father, but the Son.

" As

As Man died and was lost by *Inspience*, so by WISDOM only he could be restored ; the *Wisdom* of God was incarnate, that the *Inspience* of Man might be taken away.

Portio Prumentis, Bibl. Patr. Tom. 9. p. 567. Lib. 1. de statu domus Dei, says ; " There are three Invisible Things of God, POWER, WISDOM, GOODNESS ; from which all things proceed, in which they subsist, and by which they are governed : the Father is *Power*, the Son *Wisdom*, the Holy Spirit *Goodness* or *Love* ; the *Power* Creates, the *Wisdom* Governs, the *Love* Preserves. The *Power* by *Love wisely* Creates, the *Wisdom* by *Power kindly* Governs, the *Love* by *Wisdom powerfully* Preserves.

Edmundus, Archiepiscopus Cantuariensis, in speculo Eccl. c. 28. faith ; " By such a way as this, Man cometh to the Knowledg of God, that he is *one* in Substance, *three* in Persons ; for every Man seeth it in himself. Every Man hath always in himself *Power*, *Wisdom*, and *Love* proceeding from both : and when he sees it thus in himself, he will infer it is also so in God, who is above him. Namely that, in God is *POWER*, from whence proceedeth *WISDOM*, and from both *LOVE*. And because from the first Person proceeds the second, and from the first and second the third ; therefore the first is called the *Father*, the second the *Son*, the third the *Holy Spirit*. By this Method, Man attaineth to the Knowledg of his Maker ; how he is without beginning, and why it is said he is *one* in Substance and *three* in Persons : as also, why the first Person is called the *Father*, the second *Son*, the third *Holy Spirit* ; why *Power* is appropriated to the *Father*, *Wisdom* to the *Son*, *Love* or *Goodness* to the *Spirit* ? — And this manner of knowing God, is the Foundation of *Holy Contemplation*.

11. 1189

Richardus de S. Victore, in opuscul. ad S. Bernardum, de appropriatis Personis, saith; "Power Wisdom Goodness are things most known to us, in that we see and understand the invisible things of God, by the things that are made. In the Elements, Plants, and Brutes, there is a certain Power, without Wisdom; in Men and Angels a Power, not without Wisdom: in Lucifer a Power and Wisdom, without Goodness; in Angels and good Men there is not Goodness, or a good Will, without the Power and Knowledg. Therefore we must say, these three are distinct: the Power is Principal, and of it self; the Wisdom is from the Power, the Goodness or good Will is of both.

Gulielmus, Episcopus Parisiensis, de Universo, parte 1. pag. 580. c. 20, 21. saith; "Almighty God created all things by the WORD, that is the Son; and by his WILL, that is the Spirit. The Word is his THOUGHT; in God to THINK and WILL are two Divine Productions: but God doth not think, by forming Conclusions, or by parts; but by one most perfect Act. Again, parte 2. pag. 917. he largely shows that; "The Human Soul is the Image of the Father, who is Vital Activity or LIFE; and of the Son who is WISDOM, and of the Spirit which is LOVE. The Holy Spirit is seen in the Good, by their Goodness; the Son in the Wise, by Wisdom; the Father in the Powerful, by Power. LOVE is the proper Character of the Spirit, WISDOM of the Son, POWER of the Father.

And we often meet such like Passages in the famous *J. Gerson*; as at par. 3. fol. 397. col. 3. and elsewhere.

But see the Sense of the Antients concerning the Trinity, more largely, in *Petavium*; *Dogm. Theol. Tom. 2. lib. 1. cap. 3.*

VII. The Doctrine of the Schools and the Scholastics.

The Divines of the Schools explain the Distinctions or Differences of the Divine Persons, by the Differences of the Attributes and Primalities; and call the Persons by the Name of Primalities; that is, Mind or INTELLECT, WISDOM, and LOVE.

We have spoke before concerning St. Austin, the Father in this Matter of the School Doctors. But take also his Words, cited by Petavius, de Trin. L. 5. c. 4. n. p. 503. x. 3. God is the Cause of all things; and as of all things, so also of his WISDOM; neither was God at any time without his WISDOM: he is the Eternal Cause of his own Eternal WISDOM; he is not praæ-existent in time to his own WISDOM.

P. Lombard, Bishop of Paris, disp. 3. F. p. 8. says; "The Son is the TRUTH of the Father, the Holy Spirit's GOODNESS. And G. he saith; "MIND remembers it self, understands it self, loves it self; if we understand this, we understand the Trinity: not indeed that Trinity which is God, but which is the *Image* of God. [For he speaketh here of the HUMAN Mind.] — M. p. 11. " Those three are natural Properties and Powers of the Mind, and distinguished from one another; for Memory is not Intellect or Will, nor Intellect Will or Memory, &c. But these three are referred to you (or suppose) one another; for Mind cannot remember it self, or love it self, unless it know it self; and so of the rest. — They are also one Substance; for they are substantially, and not as Accidents, in the Soul or Mind. From whence St. Austin, de Trin. lib. 9. says; "Memory Intellect and Love

“ Love exist not as Accidents in their Subject ; as
 “ Colour (for Example) in a Body ; but substanti-
 “ ally : because tho they are predicated *relatively*,
 “ yet each of them is *substantially* in his Substance,
 “ which is the Soul. He says moreover, *de Trin. lib. 15.* “ *He that considers the Human Mind, sees there the Image of the Divine Trinity.* It appears by this that, neither St. Austin nor P. Lombard thought the Faculties of the Soul are Accidents ; as the Thomists have since taught. And it may be doubted, whether St. Austin intended here to describe the mere *Relations*, or three *Relative Faculties.*

But Lombard not well satisfied with St. Austin’s MEMORY, substitutes another Explication of the Trinity, out of St. Austin also ; S. T. “ MIND, its KNOWLEDG, and LOVE of it self, are *three* ; “ for *Mind* knoweth, and loveth it self, nor could “ it love it self without knowing it self. Mind and “ its Knowledg are *two* things, so are Mind and its “ Love ; therefore when Mind knows and loves it “ self, here is a *Trinity*, even Mind Knowledg and “ Love. But he distinguishes afterwards the *Begotten* and *Unbegotten* *Wisdom*, and so also between *Begotten* and *Unbegotten* *Love* ; following St. Austin : but there is no ground for such Distinction.

Aquinas also, tho he confesses the Philosophers did not *explicitly* know the Mystery of the Trinity, yet they knew the *Essential Attributes* that are appropriated to the *Persons* ; *Power* to the Father, *Wisdom* to the Son, *Goodness* to the Spirit. Here note, 1. These Attributes are *Essential*. 2. Known and certain to the Philosophers by the Light of Nature. 3. They are appropriate to the *Persons* ; or distinguish the *Persons*, as their proper *Characters*. 1. *Q. 32. ar. 1. ad Imam.*

2. Divers Scholaistics, following St. Austin, lest they should be constrained to say, the Father is not *Wise*

Wise and Loving, of himself. And lest it should seem, the Father is of the Son; if he be wise by the Son, because to be and to be wise are the same in God. Therefore they say that, Wisdom and Love as they are the Divine Essence are common to each Divine Person; but the Begotten Wisdom is the Son, and the Begotten Love the Holy Spirit, and the Unbegotten Wisdom is the Father, or Wisdom as Unbegotten is the Father's. They say however, there are not two Wisdoms, or two Loves, but one only; one Essential Wisdom, Begotten and Unbegotten, and one Love. Of which the Master of the Sentences says, it is above my Understanding; but it is safe to speak as the Doctors do. But the Reason why the several Attributes are appropriated to the Persons; and why *Wisdom* to the Son, *Love* to the Spirit, *Power* to the Father; rather than *Love* to the Son, and *Wisdom* to the Spirit; I say, I do not see that any of them have given a probable Reason of this, when (according to them) Power, Wisdom and Love are nothing else but the Essence. Of the Relations of these Attributes much indeed may be said; but for the Reason of the Appropriation of these *Relative Attributes*, there can scarce any thing be said satisfactorily, on the Hypothesis of St. Austin.

Estius, a Man indeed that affected not Subtleties, speaks the clearest, i. d. 34. s. 3. p. 113.
" Of the Appropriations of the Divine Persons, the
" most common, both in Holy Scripture and Wri-
" tters of the Church, are POWER WISDOM and
" GOODNESS; Power proper to the Father, Wis-
" dom to the Son, Goodness to the Holy Spirit.
" To which three Attributions, do correspond
" CREATION REDEMPTION SANCTIFICA-
" TION or GLORIFICATION, as the *Acts* of the
" other. — The Reason why Power (or Omni-
" potence) is appropriated to the Father, seems to
" be,

“ be, because he is the Origin or Principle not only of
 “ the Creatures, but of the other two Divine Per-
 “ sons. By how much any one is able to effect or
 “ produce more things, by so much he is wonted to
 “ be accounted by Men most *Powerful*; therefore
 “ *Power* being most accommodate to the Property of
 “ *Father*, it is appropriated to *him*. And again, be-
 “ cause the Divine *Power* is the most remarkable and
 “ conspicuous of the Attributes in the work of Cre-
 “ ation, therefore is *Creation* ascribed to the *Father*.
 “ But of this, another Reason may be also given;
 “ the Father is the *first* of the Divine Persons, and
 “ the Original of the other two; and the work of
 “ Creation is the *first* of the Works of God, and the
 “ Foundation both of Redemption and Sanctifica-
 “ tion: therefore Creation is reckned to the Father.

s. 4. p. 114. After this, he proves from Scripture
 that, **WISDOM** is appropriate to the Son, “ Be-
 “ cause, according to his Divine Nature, the Son
 “ proceedeth from the Father after the manner of a
 “ WORD; and a WORD, saith *St. Thomas*, is no-
 “ thing else but a Conception of Wisdom. [i.e. A
 “ mental Conception, which is Knowledge or Wis-
 “ dom.] But as the Son, as he is God, is a middle
 “ Person between the Father and the Spirit; as the
 “ WORD is a middle between MIND and LOVE:
 “ so it was congruous that the Son, after taking on
 “ him our Nature, should be *between* God and Men.

“ 2. The Attribute of Wisdom has been given to
 “ the Son, because he is to us the Teacher of the true
 “ and heavenly Wisdom. 3. Goodness Love Be-
 “ nignity is appropriated to the Holy Spirit, be-
 “ cause the Spirit proceeds from the Father and the
 “ Son after the manner of *Love*. He rejects the
 Reasons given by *Hugo*, in *Tract. I. c. 10*; and
 these given by himself, if some higher be not added,
 afford but little Satisfaction.

3. All of them confess, that the Image of the Trinity in us (our Mind or *Life*, our *Intellect* and *Love*) is not such an Image of the Divine Trinity as is perfect, and exactly corresponding. "It is enough (say *Scotus* and *Lychetus*, 1. d. 3. q. 9. p. p. 142.) that it represents the Trinity and Unity, which require *Consubstantiality*, *Distinctness*, and *Originality*: tho it doth not represent in every respect the Divine Trinity. And St. *Austin*, *Scotus*, and *Lychetus*, say there, 1. "There is an Image of the Holy Trinity in the Soul, tho an *unperfect* one; when it *understands* and *loves* the *Creatures*. 2. It is a more perfect Image, as Understanding and Loving *it self*. 3. It is most perfect, when it actually *understands* and *loves* the Divine Trinity; because by such *Acts* it is *assimilated to the Object*, the *Act of Intellection being the Likeness of the Object*.

4. *Scotus* and the *Scotists*, and some others, say; The Image of the Trinity in the Human Soul, consists both in the *first* and *second* *Acts*. That is, it comprehendeth *Intellect* and *Will*, and also the *Acts* of Understanding and Willing. See *Lychetus*, *ibid.* p. 141.

5. What hath occasioned much Obscurity in the Minds and Doctrine of the School-Divines, when they dispute concerning the Image of the Trinity in the Human Soul, is that; they knew only of two *Principles* or Faculties in the Soul, *Intellect* and *Will*: They were not aware of the first, even *Active-Vital Power*, or *Vitality*, or *LIFE*; that this also is a *Principle*. St. *Austin*, to make Three, added *Memory*. When out of the same St. *Austin*, they substituted *MIND* for *Memory*; Matters went better and more easily. *Scotus* and *Lychetus* have noted all this, in the places last cited. [But neither the Learned Author, nor those Schoolmen, had read

St. *Austin* carefully and heedfully enough. St. *Austin* did not make Intellect the second *Principle*, but the first; the Order and Names according to St. *Austin* are, M I N D, which he explains by *Intellect*, SELF-KNOWLEDG, and SELF-LOVE.]

6. It is controverted by the Schoolmen, Whether the *Image* is only the second *Act*, or whether it includes the first also? And *Scotus* denies that, "The "Act of Willing (or produced *Love*) is the third "part of the *Image*; because it doth not imply any "Consubstantiality with the Soul, being *really* distin- "guish'd from it: But the *Will* it self, as *informed* "by the *Act of Willing*, or by *Love*, is (according "to him) the third part of the *Image*; because, "in respect of the *Will*, it supposes (or rather it "implies) Consubstantiality. As *Lycetus* reports him, *Ibid.* p. 141.

I ask, Whether the same may not be said of the three *Faculties*? Concerning the *Image* you may see more in *Alex. Alensis*, 1. q. 60. Memb. 3. a. 3. *Bonaventura*, 1. d. 3. q. 3. *Richardus*, 1. d. 3. q. 1. a. 2. *Scotus*, 1. d. 3. q. 9. *St. Thomas*, 1. q. 93. a. 5, & 6. *Durandus*, d. 3. q. 3. *J. Bacconus*, 1. d. 3. q. 3. We must note the words of *St. Thomas*, 1. q. 39. a. 7. c. "The *Essential Attributes* are more known to us by "Reason, than those that are proper to the *Persons*; "because the former are certainly learned from the "Work of Creation, the *Personal Properties* not. In the same place, and again a. 8. he proves the Appropriation of the Attributes.

7. They almost all agree that, the three *Persons* are three *Relations*.

8. Also that, these *Relations* are not *Accidents*; for which reason the *Thomists* deny any *Relations* of *God to the Creatures*, lest thereby they should be obliged to admit *Accidents* in *God*. But one that un- derstands

derstands the true Nature of a Relation, as before explained, will not fear that Consequence.

9. Most of the Schoolmen hold that, the Trinity is by no means constituted by any Relation to the *Creatures*, but only of God to *Himself*. But some of 'em grant, there is a twofold Cause or Reason of the *Denominations* of the Persons; one *Internal*, the other with *respect to the Creatures*. That God is really *related* to the Creatures, predicamentally, and even *de novo* (or in all their *Changes*, whether *Natural* or *Moral*) is indeed denied by *St. Thomas, Cajetan, Ferrariensis*; but defended by *Ockham*, i. Disp. 30. *Gabriel*, ibid. 4, 5. *Durandus*, q. 3. *Gr. Ariminiensis*, Disp. 28. q. 3. a. 1. *Marsilius*, 32. a. 1. *Palacios*, i. d. 5. And saith *Hurtadus*, by *Anselm Monolog.* c. 24. (*Hurtadus* himself defends it, *Metaph. Disp. 15. Sect. 2. p. 901.*) "God, saith *Hurtadus*, is formally distinct from *Peter*; more perfect than He, and (besides) his *Lord*: But these are formally predicamental *Relations*, therefore God hath *predicamental Relations*: I know well what *Capreolus* and others have alledged and argued to the contrary; but cannot easily force my self to believe or say that, God is not *related* to the Holy, really and truly, as their *Redeemer, Sanctifier, Lord, Governour, Father*; and also as their *Efficient, Dirigent, and Final Cause*. Whether these are to be called *Predicamental*, or rather *Transcendental Relations*, let *Aristotle* see to it; for I care not. *Hurtadus* however observes that, even of the *Thomists, Soncinus and Hervaeus* do assert the Relation of *Dominion* in God is *real*. *Molina*, i. p. q. 13. a. 7. says; *These Relations are affirmed to be in God, by Durandus, Gabriel, Gregory, and others*. Whom he doth not oppose, except in the distinction of these *Relations* from their *Foundation*; but tho they are not distinguished from their *Foundation*, we may affirm

them in God, without absurdity. Of this mind also is *Fonseca*, *Metaph.* lib. 5. c. 15. q. 1. sect. 7. and *Palacius*, *disp. 5.* *Suarez* thinks, this *Doctrine* is not to be censured, *Metaph. 47. disp. sect. 15, 16, 17.* Notwithstanding, this *School-Doctor*, out of respect to the *Society of the Jesuits* of which he was, forsakes here the *Nominals*; and joins himself to the *Scorists* and *Thomists*. viz. *Aquinas*, 1. p. q. 13. a. 7. & 2. *contra Gent.* c. 12. *Cajetan*; *Ferrariensis*; *Capreolus*, 1. d. 30. q. 1. a. 1. c. 3, and a. 2. c. 2, & 3. *Bonaventura*, a. 1. q. 3. *Richardus*, a. 1. q. 4. *Scotus*, q. 1. *Egidius*, q. 2. *Henricus*, *quodl. 9. q. 1.* *Alensis*, 1. p. q. 25. *Albertinus* would prove the contrary, by some trifling unconcluding Arguments, *de Relat. prim. Corol.* p. 417, 418. But if there be a true Foundation of this Proposition, *God created the World*, there is a true Foundation of the Relation of *Creator*.

10. " *A Person, saith St. Thomas, being a subsisting Relation in the Divine Nature, is really the same with the Divine Essence.* — As Relations in created Things are but *Accidents*, so in God they are the very Divine Essence. — *A Person in the Divine Nature is a Relation as subsisting: a Relation compared with the Essence, can differ from it but only by mental Conception; compared with the opposite Relation, it hath a real distinction from it, by its opposition.* 1. q. 39. a. 1. c. It seems then, Opposition and *real Distinction*, may be in a thing really and altogether the *same*. By this it appears that, Relation is a term wholly equivocal, when applied to Divine and Human Things: for in Divine Things, they say, it is a Substance not an Accident; but in human and created Things there is no Relation but what is an Accident, and not formally a Substance. They that say, the Foundation and Relation, the Term being supposed, are the same,

same, may say, *Relation* is a *Substance* when the Foundation and Term are Substances. But this is not the Doctrine of these Schoolmen: and hitherto Relation, as *Relation*, has been distinguish'd almost by all from the Foundation, tho not *really*; and therefore 'tis really only an *Ens Rationis*, a *Creature of Reason*, tho its Foundation is not. But a Relation which formally, or *as such*, is a Substance; and a Substance perfectly the same, and yet divers ways related to it self; and a distinct Relation, where the Subject, Foundation, and Term, are altogether the same; are things unknown to *Men*: and therefore a *Divine Personality* is no more understood by the term *Relation*, than by any unknown or barbarous Word that one might devise; because it doth not signify what *Relation* is used to signify by Men.

11. Yes, saith St. *Thomas*, i. q. 28. a. 2. c. "A Relation *really existing* in God, is the same (as to the thing) with the Essence; and doth not differ, but only in our way of *Conceiving*. — What ever in created Things has an *accidental Existence*, in God hath a *substantial*; — Whatsoever is in God, is his Essence. And thus it is manifest that, a Relation *really existing* in God, is the same really with the Essence; its Distinction is only an *Act of Reason*. In short, the *Being* of a Relation, and the *Being* of Essence in God, are the same. The sum then is; the Essence is *One*, the Relations *Three*: the Relations are *real*, and *really different* from one another; and yet *really* they do not differ from the *one* Essence. Nay, they are *opposite* to one another; in an Essence *not really* different or diverse, there is a *real* opposition. The Reader may consider of these Maxims of the *Thomists*, and other School-Doctors. [But this was an affected darkning of Things: The *Opposition* is not of the Essence, as *such*, but only of the Relations; which should not be Re-

lations, if they were not opposed as *Relation* and *Correlate*. And tho there are three Relations in God, that really exist, and are the same with the one Essence; they exist only as they are the *Essence related*, and they are three and opposite only as they are *Acts*, and *respects* of the Essence. The Essence acting after three Modes or *Manners*, Vitally, Intellectively, and Volitively, is as really distinguished; as those three immanent *Acts*, or the respects arising from them, can distinguish it. They become *Relations*, as the first Generates, the second is Generated, and the third Proceeds: Which is more easily understood in St. Austin's Hypothesis, as also is all the rest; than in the (Learned) Authors. To generate, and be generated, do infer *Relation*; and yet every one sees, they are opposite, tho in the same Essence and Substance.]

12. *Dionysius Petavius* could not digest or endure these things; he opposes them largely, *de Trin. lib. 4. c. 11. p. 405.* He says, contrary to St. Austin and the Thomists; "A Person properly and directly signifies something *Relative*; it doth not denote the Essence in God, but a *Relative Property*, and that too but obscurely." *n. 9. p. 411.* He rejects those that say; "Relation as spoken of it self, or as including the Essence, doth constitute the Person, and distinguishes as it is opposed to another Relation, or as he speaks *quatenus ad alteram dicitur*. *N. 10. p. 412.* he saith, as the Schools more commonly do, *A thing is distinguished, by the same that is constituted*. But he confesses; "The Notion of Relation and Person in God, is not the same as in Man, or other created Beings: For in God, Relation as distinguished by the Mind from Essence, is a Relation subsisting of it self, and by it the Essence subsisteth, &c. According to him then, Relation or Person differs only notionally from the Essence,

sence, not really; and yet subsisteth of it self, and the Essence by it, tho they differ not; *n. 11.* *p. 413.* He saith farther, *c. 16. n. 5. p. 456.* *What is simply one, is neither in it self, nor is numbered.* Agreeing herein with *Richardus de S. Viët. de Trin.* *lib. 6. c. 12.* "Nothing is rightly said to be equal with it self. Where there is Unity, we ought not to say *Equality*, but Identity. — What comparison can there be in Unity? there is neither Similitude nor Dissimilitude, where there is simple and perfect Unity."

13. *St. Thomas*, *1. q. 28. a. 4.* reckons four Relations, two Processions, three Persons: Therefore they do not think, every Relation is a Person; tho they say, a Relation that is a Person, differs from a Relation which is not a Person. [Only opposite Relations, which in the Deity are but three, are Persons.]

14. The *Scorists* conclude they clear these Matters, better and more easily, by their *formal* Distinctions. The 24th Controversy in *Rada*, is; "Whether a Person as subsisting is constituted by Relation, as Relation notionally and conceptively differs from Essence; or whether as identified with the Essence? In answer, he saith, (1.) According to *Capreolus*, *Ferrariensis*, and *St. Thomas*; there is in God but one *essential Subsistence*, common to the three Persons; not three relative personal Subsistences. (2.) On the contrary, according to *Cajetan*, *1. q. 40. a. 4.* Relation, not as the same with Essence, but as *conceptively* distinguish'd from it, constitutes a *subsisting Person*, or a Person as subsisting. This last is the Opinion also of the Jesuit *Petavius*. Note, a thing is said by these Writers to be *distinguished in Reason*, that is distinguished only Notionally or Conceptively.

The same *Rada* opens the Opinion of *Scotus* in these Conclusions, (1.) We must believe *three Subsistences* in God, if Subsistence be taken in the *Concrete*. (2.) And *three Subsistences* in the *abstract* also, meaning thereby *three Modes*, or *Manners*, or *Ways* of *Subsisting*. (3.) *Essence* as differenced only notionally from *Relation*, doth not make a Person. (4.) *Essence* as distinguished from *personal Relation*; either *formally* in the nature of the thing according to *Scotus*, or notionally according to St. *Thomas*; doth not make a *subsisting Person*. (5.) *Relation* as identified with the *Essence*, doth not give subsistence to a Person. (6.) A *Divine Relation* as only *notionally* differing from the *Essence*, doth not make a *subsisting Person*. And here they object to the *Thomists*, that their way of constituting a Person is mere *Fiction*; theirs are not really *Divine Persons*, but only *Conceptions*. (7.) *Relation*, according to its proper *formal Entity*, according to which it is not *formally* in the nature of the thing the same with the *Divine Essence*, doth constitute a Person. After this, he proves that *formal Non-Identity*, is not contrary to the most perfect Simplicity.

Because this Author has treated of all that concerneth the *Persons* more *clearly*, than the other *Masters in Subtility*; therefore omitting what they have said, I will only set down here *his Conclusions* upon some of the *Questions*.

The *Resolutions and Conclusions* of *Rada*.

Contr. 23. p. 340. Qu. Doth this term *Person* signify a *Relation*? In answer; First he approoveth the definition of *Person* given by *Richardus*, *A Person is an incommunicable Existence, in the rational Nature*. Then he asks; Doth *Person* imply the *first*, or *second*

cond. Intention ; that is, the *real* or *notional*? He answers, contrary to some others, the term Person doth not signify the second Intention.

Quest. *Doth Person* primarily signify Relation, or an absolute *Entity*? Answ. 1. Person taken *universally*, doth not signify Relation. 2. The term Person is common to the three Divine Persons. 3. And not by an equivocal Community, which consisteth in the Name only ; but an Univocal. 4. The term Person doth not *formally* signify the second Substance, or *Quiddity*. 5. Nor formally a Relation, expressly. 6. If the term Person formally importeth *Negation*, it signifieth neither Substance nor Relation ; because Negation is neither Substance nor Relation : yet it connoteth something *positive*. 7. If Person signifieth something *positive* ; it is hard to determine whether that Positive in God, be *Absolute* or *Relative*. 8. The term Person doth not primarily formally signify a *relative Subsistence*, or a *relative Subsistent*. 9. Nor an absolute Subsistent. 10. But a Subsistent or Subsistence that is indifferent to *Absolute* and *Relative*. 11. All this is to be applied to a *Divine Person*. 12 and 13. "The term a *Divine Person* ; according to the current Opinion, which maketh it to be somewhat *positive* ; primarily and formally, signifies a *Subsistent* in the rational Nature ; *Materially* the particular Persons, Father, Son, and Holy Spirit: *Secondarily*, the *distinctive Formalities* in the Persons : and lastly, the *Essence* common to them all.

Contr. 23. Qu. *Are the Divine Persons in their personal Entity constituted by the Relations?* Answ. The Persons are not distinguished by themselves, as the ultimate Differences, but by *Personal Properties* ; nor are they constituted by themselves. *Are they constituted then by Absolutes?* We must deny it ; not because it is without probable Reasons, or Authorities : but

but because it is denied by the *Fathers*, and *Councils*. 2. It is a rash Opinion, because contrary to the Current of the *School-Doctors*. 3. We must say, it is near to Error, because it seems contrary to the *Councils*, and *Fathers*, and the *Schools*. 4. It is not plainly and manifestly Heretical. This he proves largely.

Quest. *Are the Divine Persons constituted by Relations; and in what manner?* Answ. 1. Relation under the *express Form* of Relation doth constitute a Divine Person, in its real Being; without any Act of the Mind. 2. The first Person hath only two Relations of Origination: The first by which he is related to the second Person, belongeth only to the first Person, and is called *Paternity* or *Generation*; the second by which he is related to the third Person, is common to the first and second Persons, and is called *Active-Spiration*; it is *numerically* the same Spiration in the Father and Son. 3. The Relation of Origination of the first Person to the second, hath really but one formal Reason, even Paternity or Generation. 4. The first Person is not constituted by Relation to the *Third*. 5. The first *Personal Entity* is constituted by the Paternity or Generation.

In the following Conclusions he shows, *in what Manner* Relation doth constitute a Person; in our way of conceiving. Concl. 1. If we conceive the first Person in God by a compleat Conception, we must needs conceive him *Relatively*; namely the Father, as a *Father*. 2. By an *incompleat Conception* we conceive the first Person, first under the Notion of an *Hypostasis* or Person, then of *Begetter*; and of *Begetter*, before *Father*. For so in created Beings, we conceive first a *Suppositum*, then *Begetter*, then *Father*; this is the *natural Order* of these Conceptions. 3. In a compleat Conception the *constitutive Entity* of the Person of the Father is conceived under the Notion of an *Hypostatical Form*, because 'tis conceived under the

Notion

Notion of *Generation*, and as *Generation*, before as *Paternity*. 4. The Divine Persons, in the Order of our *unperfect Conception*, are not constituted by Relations under the *express Form* of Relations; but of *Hypostatical Forms*, as an Hypostatical (or Personal) Form abstracts both from *Relation* and *Absolute*, and is indifferent to both. [Hitherto clear and edifying *Rada*; now again our Author himself.]

I omit other thorny Questions and Subtleties of the *Scholaistics*, as also the Opinions (and Reasons of them) that are contrary to these here mentioned; but these I have reported, because I have not elsewhere found the Matter so clearly and briefly opened.

Scotus confesses that, he makes Relation to be the *Material* of Person, because it is the least of Differences; and in the most perfect *Unity* the *least* Difference is the only true. [But our Author likes not these things; he opposes them, and answers to the Reasons (alleged for them) in some Sections; but the whole is so obscured, by *Scholastic Terms*, and by *Metaphysical Subtleties*, that I shall not trouble the *English Reader* with it: but the *short* of his Opinion, in plain *English*, is. "The Divine Personality is not to be placed in one or some of these things, but in all of them. Radically, in the Trinity of Essentialities, *Life* *Intellect* *Will*; then, in the threefold immanent Act, even *Self-living* *Self-knowing* *Self-loving*, and the Relations thence arising: and lastly, Processionally in *Creation* *Redemption* and *Sanctification*, and (thereupon) God's triple Relation (of Creator, Redeemer, Sanctifier) to us Men. He concludes these Riddles with commanding to the Reader the *Soliloquium* of *Henrius de Hassia*, as an excellent Work; and which treateth briefly and soundly of the Trinity.]

VIII. The Explications by the Reformed Divines.

The Reformed have no difference with the *Romanists*, concerning the Trinity; and are generally more modest, as well in their Determinations as Enquiries, than the *School-Doctors*. For the most part they contain themselves, within the Bounds of Scripture; and when they do not, they dissent from one another, tho not so much as the *Romanists*.

Luther in his *Common-places*, p. 8. contents himself in a manner with a bare Proposal and Assertion of the Unity and Trinity. *Zuinglius* indeed objects to him some Heterodoxes, in these Articles; but they seem rather *Obrepition*, than formed Errors. See *Zuinglius*, Tom. 2. p. 475.

Zuinglius himself well explains the Mystery of the Trinity; Tom. 2. p. 523, & 525. He illustrates it by the Trinity of *Faculties* in the Human Soul; and shows, why **OMNIPOTENCE** is appropriated to the Father, **WISDOM** to the Son, **LOVE** to the Spirit.

Mr. *Calvin* is most Orthodox, in these Matters; *Genebrard* in vain quarrels with him, for his calling our Saviour **AUTÓ^{RE} GOD** of himself, when the *Nicene* Creed saith **God of God**, i. e. God the Son of God the Father. Mr. *Calvin* has been well defended, as to this, by the Divines of *Leiden*; and by Cardinal *Bellarmino*. Mr. *Calvin* seems to doubt of the Explications and Illustrations of the Trinity, by Human Comparisons. He confesses however that, the Holy Scriptures distinguish, by attributing to the Father the *first Causality* or beginning of Action; to the Son **WISDOM**, **Counsel**, and the **Government** of the Things; to the **Spirit POWER**, and **Efficacy** of Action.

Beza

Beza is altogether sound ; he notes and blames those (inept) Expressions of divers Fathers, that explain the Divine Unity as only a *specific Unity*. See *Beza de Trinitate*, in *Tract. Theol. Vol. I.* p. 176.

P. Martyr says very little of the Trinity, in his *Common-places* ; and as well there, as in his other Works, he agrees with the rest.

Antonius Fayus treats of these Articles more largely and accurately. He saith, “ The *Persons* differ from “ the *Essence*, not really, but conceptively ; but “ they are really distinguish’d from one another. *disp.* “ 2. *thes.* 8, & 30. and *disp.* 3. “ Christ is the “ WISDOM, and WORD of the Father ; in respect “ both of his *Essence*, and Office of Mediator. *disp.* 2. *thes.* 23.

Musculus, a Divine of great Judgment and Sincerity, speaks only known and certain things ; the manner of the Eternal Generation he dismisses as inscrutable. But that the Trinity is not incredible in Reason, he proves by the Trinity of *Faculties* in the Human Soul ; and by the *Substance Light* and *Heat* of the Solar Body. *Loci comm.* p. 12, 13, 14.

I say the same of Bullinger, who hath this Passage, *Decad. 4. Serm. 3.* p. 272. “ It is enough that, the “ Faithful believe and confess (according to Scrip- “ ture and the *Creed of the Apostles*.) one Divine *E-* “ *sence* or *Nature*, in which are *Father Son* and *Holy* “ *Spirit*. Nor need we to be very solicitous, whether “ they are called *Substances*, *Subsistences*, or *Persons* ; “ if we but express their *Distinction*, and *Properties* : “ so confessing the Unity, as not to confound the “ Trinity, or deprive the *Persons* of their Proper- “ ties. And, *c. 2.* p. 275. “ The *Creed of the Apos-* “ *ties* was published, that none might controvert the “ Faith ; or perplex it with needless Disputations, “ and Curiosities.

Illyricus recites several Senses of the Word *Logos*, given by others; and thinks them *uncertain*: he believes *this* to be the most probable, take it in his own words. "Because the *Chaldee Paraphrase* often uses "the Term *Meimar* or WORD, for *Jehovah*; and "that the *Chaldee* was the vulgar Language of the "Jews in the Age of our Saviour and the Apostles: "therefore St. John, to signify the *Messias* is true "Jehovah, calls him (in Greek) *Logos*; because "Logos as well as *Meimar* is WORD. *Clav. scrip.* p. "1247. And, *Clav. part. 2.* p. 615. he endeavours to prove that, the Name of *Jehovah*, first revealed to *Moses*, doth signify that *God shall become Man*: it ought not (saith he) to be interpreted *I am that I am*; but *I will be*, or *he will be*; that is, *he will be the (Incarnate) Redeemer*. He saith also, "The *Chaldee Paraphraſt* renders the Words of the *Psalmist*, "The *LORD* said to his WORD, sit on my right Hand, "Pſal. 110. 1. And that St. John; chap. 1. vers. "1. having regard to the Words of *Moses* (Gen. "1.) *God SAID, Let there be Light*, and so of the "rest; therefore calls the *Son* the WORD. The "Word *Jehovah* is still a Mystery to the Jews, be- "cause *Christ* is hid to them. There are three Per- "sons, Father Son and Holy Spirit; what they are, "no words can express. *Clavis. part. 2.* p. 208.

Wigandus maketh Persons to be a part of the Definition of God; and largely proves from Scripture the common Faith, not meddling with Niceties and Subtleties. *Syntag. p. 48.*

Zanchius is copious, and accurate. He saith, *de tribus Elohim lib. 8. c. 1. p. 337.* "A Divine Person "is nothing else but the *Essence* as distinguished (and "as it were individuated) by a *Personal Property*. And p. 340. "The FATHER is an Eternal, Sim- "ple, utmost Perfect, *Living, Intellectual, Volitive*, "and *Uncommunicated* Essence; and thereby is a "Person,

“ Person, simply *Unbegotten*; and generating the
“ *Son*, by a Communication of himself, that is, of
“ his own *Essence*. The *SON* is an Eternal, most
“ Simple, most Perfect, *Living*, *Intelligent*, *Volitive*
“ *Essence*; but which was communicated to him by
“ an *immanent* and incomprehensible *Act* of the Fa-
“ ther, which the *Scriptures* have called *Generation*;
“ and therefore he is a *Person Begotten*, by God the
“ Father, from all *Eternity*. The *Holy SPIRIT* is
“ the same *Eternal Essence*; an *Essence* most Simple,
“ most Perfect, *Living*, *Intelligent*, *Volitive*; com-
“ municated to him by an ineffable *immanent Action*
“ of the Father and Son; and therefore a *Person*,
“ proceeding (through all *Eternity*) from the Father
“ and the Son. He seems here to distinguish a dou-
ble *immanent Action* of God; but whether these
Actions are *really* distinct, from the *Essence* or from
one another, or only *notionally* and *conceptively*,
he has not determined. He notes, *Lib. I. p. 4.*
“ The Father's have confessed that, one can dispute
“ of no *Subject* that is so difficult, or dangerous, as
“ this of the *Trinity*.

Junius, Vol. I. p. 2012, 2013. saith; “ The Di-
“ vine Persons are distinguished from the *Essence*,
“ only *conceptively*; but from one another, by *real*
“ *Distinction*, which is the *Ground* of the Proper-
“ ties and Relations. Farther, he distinguishes the
“ inward Personal *Acts*; (Begetting, Breathing,
“ Proceeding;) and saith the Father begat the *Per-*
“ *son*, not the *Essence*. p. 2016.

Polanus has performed well; but he did not
throughly understand the meaning of the School-
Doctors, whom he endeavours to follow. He saith,
Syntag. I. 3. c. 8. p. 224. “ The Relations of the
“ Persons *really* differ from one another; so that the
“ Father is one *thing*, the Son another *thing*, the Ho-
“ ly Spirit a third *thing*: but from the *Essence* they
“ differ

“ differ Modally, and Formally, not Really. And, p. 226. “ Relation only makes the Distinction; the Relation of the Persons is a Mode of existing. He asserts, “ with Gabriel, a formal Distinction; and with St. Thomas that, not every (real) Relation maketh a Distinction (or Personality) but only an opposite Relation. But, 1. Either he means Relations, as including their Foundations, or as abstracted from the Foundations: if the former, Relations are the very Divine Essence or Substance; if the latter, Relation is nothing else but Comparability or Reference, a mere Child of Reason, not a Thing or Mode of a Thing. 2. A real Distinction, or as of one thing from another thing, is not the same as either Modal or Formal Distinction; which are indeed in the Nature of the thing, but not real. Therefore when he afterwards distinguishes the Essence, as a thing from its Modes, he speaks Contraries.

Bucanus, Loc. 1. p. 10. says; The difference (of the Persons) is not, 1. Essential. 2. Nor Rational, that is Conceptive Notional or Verbal only. Nor, 3. Respective; as the same Man may be both Father and Son. 4. It is real, but Incomprehensible. He explains it however, by a Mode of Existence; and therefore, probably, he thought it Modal.

Ursinus and *Pareus*, in *Catechesi*, say nothing out of the common Road; but intimate that, the distinction of the Persons is Modal.

Matth. Martinius, a Divine of the first Note, *de Symb.* p. 60. says; the Persons are distinguished really. In *Onomastico*, in the word *Person*, he saith; “ It is enough to Salvation to know that, Father Son and Spirit are three; and yet are but one God. If this was sufficient to so great a Man; why do we require more of the Unlearned? Do we expect, they should understand the nice Subtleties of the Schools;

Schools ; five *Notions*, four *real Relations*, three *real opposite Relations*, two *Processions* in God. And that, in all this there is however but *one indistinct Essence*. That, all Distinctions in God, but only that of Persons, are not real, but only *conceptive* and *partitions*. That, tho the distinction of Persons is *real*, yet they are one *undistinguish'd Essence*, because there is nothing in God but God. All this, sure, is not necessary to Salvation.

Snecanus, Method. de Deo, p. 70, & 120. lays down many most useful Rules concerning the Trinity ; and but few Subtleties. But when he denies, the Father is a *Principle* with respect to the Son ; he must mean it of a *temporary Principle*.

G. Sobnius, tho a Divine of great acuteness, has said only common things ; either in his Method, Common-places, Theses, or Exegesis. But in this last, p. 87. he says with some Schoolmen, against some of ours ; " The Father by communicating his *whole Essence* begat the Son, that is, another Person from himself ; and the Son, by receiving the *whole Essence* of the Father, exists, as Light of Light. And the same of the Holy Spirit, p. 88.

Ph. Melanchton, after *Luther*, finds many Traces of the Trinity, in the Sun, and the Human Soul ; and Similitudes of it, in the Arts, as in Astronomy, in Music, in Geometry, Arithmetic, Grammar. *Loc. com.* p. 3, 4.

Ludovicus Crocius, a Divine of great Reputation, has many things (*in Syntagma.*) concerning the Attributes ; especially the LIFE, INTELLECT, WILL, and EXECUTIVE POWER. But in truth, they are but three, *Active-Vital-Power*, *Intellect*, and *Will*. He saith not much of the Trinity ; yet he saith, Generation is an *immanent Act*, p. 696. and that the Persons are distinguished from one another *really* and *actually*, but from the Essence only by an *Act of Reason*. He concludes, the Trinity

is an inscrutable Mystery ; to be adored, not searched.

Bishop *Davenant*, as cited by *Crocius* ; “ It hath
“ been well and necessarily determined that, *God* is
“ one in Essence, trine in Persons that are distinct.
“ But a Man should deserve but little, either of the
“ Church or of our Saviour, who would define or
“ determine on either side in the Disputes of the
“ Schools ; concerning the manner of the *Generation*
“ or *Procension*. And, *Determ.* 24. p. 112, 113. he
saith ; “ A *Relation* signifys only this or that Mode
“ (or manner) of having the Divine Nature.

Keckerman, *Syst. Theol. Lib. 1. c. 3.* follows the *Scholastics*, and is of their number, who say ; The Persons are *Relations* and *Modes* ; and that the Acts of *Speaking*, and of *Breathing* or *Loving*, are the Foundations of the *Relations*. He rejects the *real*, and *formal*, and merely *conceptive* Distinctions, of the Persons ; preferring the *Modal* : and therefore explains what a *Mode* is, tho by Instances not very congruous.

Beumlerus, a Divine that understood the usefulness of well-chuse Method, *Theol. Lib. 3. p. 50, 51.* prefers the Definition of a Person by *Anastasius* and *Cyril*, before all others ; The Persons differ, or are distinguish'd from one another truly, but not really, each by his Mode of subsisting. And, p. 52. they are distinguished by *Relation*, and a certain manner of subsisting. He affirms, 'tis improperly said that ; the Essence begets or communicates the Essence, or the Essence emanates from the Essence.

Trelcatius, *Instit. Lib. 1. p. 38.* says ; “ The distinction of Persons (in the Unity of the Essence) is *real*. And, p. 39. “ The Essence is distinguished from the Persons, not as a thing from other things, but as a thing from the *Modes* of a thing : for the Persons are *Modes* of the Divine
“ Es-

“ Essence; from which they are differenced, not by
 “ a *real* Distinction, or by mere *Conception*, but as
 “ the *Degree* or *Mode* of a thing. But when he
 saith, the Distinction of the Persons from one an-
 other is *real*; and afterwards, ‘tis in *Degree* and
Mode: Either he thinks, *Degree* and *Mode* is an En-
 tity or *thing*, or he does not use the term *real* Di-
 stinction in a *Scholastic* sense, or he contradicts
 himself. But he well describes the Trinity of Attri-
 butes.

Dudl. Fennerus concerns himself with no Contro-
 versies; and *Wendelinus* affirms that, a *Mode* of sub-
 sisting doth not constitute a Person.

Maccovius, Colleg. Theol. speaks properly;
 “ ‘Tis asked, May Person in the *Abstract* be called
 “ a *Mode*? I would not affirm it directly; because
 “ a *Mode* is always posterior to the *thing* or *being*,
 “ of which it is the *Mode*: Which must not be said
 “ of God. And yet there is nothing else by which
 “ we can better express, or conceive, a *Personality*
 “ in God. For if *Personality* is really in God, it is
 “ *Essence*, or *Accident*, or *Mode*; there is no fourth.
 “ But it is not *Essence*, for then there should be
 “ *three* *Essences*; nor *Accident*, for that would take
 “ away the *Simplicity* of God: It is therefore a
 “ *Mode*; but *Mode* analogically, not properly,
 “ taken; and it is, as saith *Damascen*, an *Eternal*
 “ *Mode*.

Gomarus saith, a Person is *a Being*, that *hath* its
 proper *Mode* of Existence; and not only a *Mode* of
 Existing. But he speaketh this of Person in the
Concrete, or as it includeth the *Essence*; not of Per-
 sonality. He engages in no Difficulties. *Loc. 3.*

Scharpissus, Curs. Theol. p. 211. hath the same No-
 tion; A Person, saith he, is a Being that *hath* its
 proper *Mode* of Existing, and is not only a *Mode* of
 Existing.

Fest. Hommius, Disp. 7. n. 6. says ; " In the Nicene Creed, Christ is calied *God of God, Light of Light* ; not in respect of his *Essence*, but *Person*.

Clueto, Idea Theol. disp. 5. p. 40. faith ; " The Divinity contracted is *analogically* called a *Person* ; the Persons are distinguished by *Properties*, and the Properties arise from the Acts proper to the Persons : The Persons are *really* distinguished from one another, that is, not conceptively only. He hath not ventur'd to say any thing of *Personality*.

Amesius, Medul. Theol. I. I. c. 4. n. 26. faith ; " The Divine Attributes are in God, not only *virtually* and *eminently*, but *formally*. But, n. 28. he says also ; " They are distinguish'd from the *Essence* and from one another *ratione ratiocinata*, or so that the *Foundation of the Distinction* is in God. But, 1. Foundation is an ambiguous word ; and signifies, either that there is a certain *true Diversity and Difference* in the thing : or only that, there is an *Occasion*, without Difference in the thing ; as, when it is distinguished by inadequate (or partial) Conceptions. 2. The Distinction of *ratio ratiocinata* is of the last sort ; but *modal*, *formal*, and *real* Distinction, is of the other sort. Chap. 5. He distinguishes *Subsistences* from the *Essence*, as Modes of *Subsisting* (not as Modes of *Being*;) and from one another by *Relative Properties*, or *Relative Affections*. He saith, as do others, the difference between *Generation* and *Procession* is inexplicable : But that, it may be in a sort explained by this Similitude ; the Father is (as it were) GOD KNOWING, the Son GOD THE INTELLECT, the Holy Spirit GOD LOVED. Somewhat like the *Scholaſties*.

Polyander, in Synopsi Leidensi, Disp. 7. p. 78. says ; " A Mode of *Subsisting* doth not *really* distinguish *Person* from *Essence*, but only notionally or
" con-

“ conceptively. N. 28. But the Persons are distinguished from one another, not by a Conception of our Reason, but really. N. 20. But the *Manner* is rather to be adored, than searched.

Walens, Ibid. Disp. 8. recites the Explications of the Fathers, by the Acts of *Intellect* and *Will*; and doth not reject them. And, n. 16. he saith, The Father communicated his whole Essence to the Son by this *Eternal Generation*.

Thysius, Ibid. Disp. 9. n. 10. saith; “ Procession is to be understood as an *immanent Action* in the Essence of God, whereby God so acteth in the Essence, that being *reflected* on himself, he maketh a *Relation* by communication of the Divine Essence. [But this mystical Flourish is nothing but this; Procession is God’s reflex Act of Love, or his *SELF-COMPLACENCE*.] Upon this of *Thysius* we may note; Either this *Act* is the same with the *Person*, or not the same. If the *same*, then the *Attributes* and *Essential Acts* are the *Persons*: for God’s *Love*, and *to love*, and *to love himself*, are the same in God: and God’s *Intellect*, and *to understand*, and *to understand himself*, are also the same. But if they say, the *Act* is *not the same* with the *Person*, then they must first distinguish the *Attributes* and the *Essential Acts* from one another; and after say, the *Relations* arise from them.

Spanheimius, Disp. Th. de Trin. p. 46. n. 6. says; “ The Persons are distinguish’d from the Essence, not by a *real* Distinction: but by a *formal*, or a *modal*, or a *conceptive*; but he determines not by which of these. But, as *Amesius*, he mistakes the meaning of the Distinction *Ratione ratiocinata*: He thinks, ‘tis such Distinction as hath its *Foundation in the Thing*, when indeed it doth not signify any difference in the *thing it self*. Again, he distinguishes the Persons, in respect, 1. Of their *Order*.

2. Of their *Properties*, and Personal Operations.
 3. Of their manner of operating, in the *Essential Works*. 4. Of the Terms of operating, or the *Objects on which they operate*. 5. Of their mutual Relation. n. 13. He saith farther, the Procession of the Holy Spirit from the Father and Son, is not in respect of Essence, but of Person only: and yet he saith, the Explication of the Generation and Procession, by the Acts of Intellect and Will, do rather perplex than expound those Secrets. n. 16. And he saith, as St. Austin, he doth not know how to distinguish them. n. 19. He saith, contrary to St. Austin, and the Schools; Relations are not the *constitutive Principles* of the Persons, but only the *notifying*. He adds, a *Mode* is used but improperly in describing the Persons, n. 21. [But he means, 'tis not in all respects the same in God and *Creatures*; but so neither is Person, or any of the other Terms.]

The *Theses Sedanenses*, de Trin. n. 7. p. 90. piously say; "The Doctrine of the Trinity has for its end, rather the comforting and strengthening the Conscience, than instructing the Mind. And, p. 9. It is peculiar to this Controversy that, not only a Mistake is easily made, and the Truth is hard to be sound; but even when found, is not proposed and published without danger: For a true Explanation, less accurately or properly exprest, ministers occasion of Calumny and Accusation to the Malicious, and of Mistake to the Unlearned. The safest way is, to keep close to *Scripture*, and the measure of Knowledg there revealed; and that too in as few words as may be: lest we seem to speak things that are indeed ineffable, and withal forbidden. N. 18. It is sufficient to prove the Eternity of the Son, that he is called (*Prov. 8.* and *John 1.*) the *WISDOM* and *WORD* of the Father: For the Father, all will grant, never was

" with-

" without WISDOM ; or his *inward WORD*, which
" is nothing else but the WISDOM of the Father.
See also N. 20, 21, 22.

Lud. Capellus, in *Thes. Salmuriens.* Vol. I. n. 12.
p. 179. says ; " A Person differs from the Essence,
" not really, but only conceptively : as a *Mode* of
" a Thing, from the *Thing* ; for example, as a *degree*
" of Heat, from *Heat*. But the Persons are *really*
" differenced from one another, as the Mode of a
" Thing from other Modes of it ; as in example,
" one degree of Heat from another. But this is
more than *conceptive* Distinction. He hath besides,
at N. 23, & 181. some notable Exceptions ; against
the Explication by the immanent Acts of the *Intellect*
and *Will* : but having been already more prolix than
I intended, I shall omit them.

Altingius, Loc. Com. pag. 46. speaks cautiously ;
" The Persons are not *really* distinct from the Es-
" sence, but *eminently* by an *Act of Reason* ; but from
" one another *really*, but not *essentially*, or *separably*.
The Essence, he saith farther, is not generated, but
communicated.

P. Voetius, Theol. Natural. has abridged almost
the whole Theology of the Schools, concerning the
Trinity, and the Divine Attributes. But the Rea-
der may consider ; whether what he says c. 7. S. 4.
n. 2, 3, 4. p. 116, 117. agrees with n. 7, 8. p. 120.
[But on the whole, *Voetius* is both learned and accu-
rate. Note, it is *Paul Voetius*, not *Gilbert*.]

D. Chamier, Panstrat. de Trin. I. I. vindicates
Mr. *Calvin* ; who had wished, on certain Conditions,
that the terms *Trinity* and *Persons* were buried. c. 2.
He proves that, the Substance or *Deity* is not a Rela-
tion. c. 3. n. 35. And he proves largely that, the
terms *WORD*, and *IMAGE*, are *figurative*, against
Suarez, *Gontier*, and others. c. 8, 9. He saith, The
Divines of the Schools have proved that, there is not
one

one word (but *Ens*, or a Being) used univocally, or in the same sense, concerning God and the Creatures: And yet some please themselves, *he saith*, in barking madly against the Sober, who cannot agree to their Folly and Ignorance, in asserting that WORD and IMAGE are spoke of God and the Creatures univocally. The Realions of *Suarez* and *Gontier* are like other vain Subtleties of the Schools; they say, in short; " We must distinguish between the *Knowledg* of God taken simply, and his knowing by way of the Internal WORD; the first is common to the whole Trinity, the other is terminated on the Internal Word. And God's speaking (say they) antecedeth his WORD, that is, his *Knowledg*; as *Scotus* and the *Scotists* (besides others) teach. God's speaking is his *binking*, as the School-Doctors teach; his WORD is, as it were, an intelligible Species received. As if God, like us, properly thought; or knows, by receiving a Species, and not by one most perfect *Intuition*. And as if in God, speaking were one thing, and understanding another; or his simple *Self-knowledg* different from his *Self-knowledg* by way of WORD; and that in proper speaking. Saith *Chamier* again, c. 8. n. 6. " If I should grant that, the inward SPEAKING is terminated on the inward WORD; which yet is an extravagant Battology, because the Terms are the same; yet the *Internal Speaking*, and the *Internal Word*, is a mere crackle of Words, differing in sound, not in signification. A bold insult on the whole fineness of the Schools! But see also what he says c. 10. where he proves that; as to external Works the Father is the first Principle of Action, the Son the Second, the Spirit the Third; yet not three Principles really distinct, but one.

Maresius, yet more boldly and remarkably, *Colleg. Loc. com. Theol. 3. n. 22.* says; " Altho the three

“ three *Personal Properties* may be expressed by the
“ *Relative Terms*, of *Father*, *Son*, and *Spirit* : Yet
“ the *Relations*, *Paternity*, *Filiation*, active and pas-
“ sive *Spiration*, are untruly by some *Scholastics* cal-
“ led *Real Entities*, and by others, *Substances sub-*
“ *sisting of themselves* ; from which Mistake of theirs,
“ have come all their Disputes about the *Divine Re-*
“ *lations*. For a Relation, consider'd precisely and
“ abstractly, is a mere *respect* of one thing to ano-
“ ther : which *respect* tho it hath a real Foundation
“ in the thing, and the habitude of things towards
“ one another ; yet (*in actu exercito*) it always de-
“ pends on the Operation of the Understanding, as
“ referring, or else opposing one to the other ac-
“ cording to their natural Disposition and Habi-
“ tude. N. 23. And seeing according to the Meta-
“ physicians, the *Absolute Properties* of a Being are
“ not *real Beings* ; How should the *Relative Properties*
“ of Persons be Real Entities or Beings ? The Per-
“ sons indeed in God are constituted by Relations,
“ as considered in their Foundation ; which some
“ call *the Manner of Founding* : and not as consider-
“ ed in their External, Denominative, and Respective
“ (*Esse, or*) Being. *Paternity*, as it is the Relati-
“ on of the Father to the Son, doth not make the
“ (Person of the) Father, but only denotes that
“ he is *Father* by his Generation of the Son. I per-
“ ceive by this, Friend *Maresius* has read the *School-*
“ *Doctors* ; and that in Metaphysics and Logics, he
“ does not take *Names for Things* : But the *Romanists*
“ will call thee *Heretic*. They will take it uncivilly
“ that thou *wilt* not know, or not observe, that the
“ Divines of the *Schools* do not by Relation understand
“ Relation properly so called ; but something that can
“ neither be expressed, nor understood ; and yet that,
“ they may write numerous Volumes of what is not to
“ be understood.

Arminius, Disp. 4. p. 187. speaks as the rest do. I say nothing of the *Tritheism* of *Circellians*; nor of the Minority of the Son in respect of the Father, asserted by *Episcopius*. But it is remarkable what this last advises, concerning rejecting all the *Scholastic* Questions and Disputations about these Matters, and of the Trouble and Vexation they gave to him and others. See of this, his *Institut.* c. 33. p. 337. & c. 32. p. 333. See also what he saith, c. 24. & 35. of the Indifference of believing the *manner* of the Divine Filiation of Christ. And in truth, if the many Dissensions of the School-Doctors, are damning to one of the Parties; these famous Disputers are in a bad Condition. Wo to the World, if every one shall be damned, who is not more subtle than the *Scotists*, *Ockamists*, and the rest. These Damners and Heretic makers represent our Lord Christ, as a monstrous Tyrant, rather than a Saviour; and as a teacher of Subtleties, not of practical Truths.

See the 27 Differences, observed by *Voetius*, between a *Divine* and *Human* Person. *Theol. Natural.* c. 5. S. 2. p. 52, &c.

Not farther to trespass on the Patience of the Reader, I advise him to read the *Corpus Confessionum* of the Protestant Churches; that he may see how much (according to them) is necessary to be believed in these Questions.

I will conclude with the words of *Gratius*, in *Catechesi.*

Quest. What reason have you to believe *Three in One*?

Answe. Finite cannot comprehend Infinite.

Q. But is there no *likeness* any where, of the Great *Three-one*?

A. The Sun, his Light, and Heat, are *Three* and but *One*.

Q. Is there not the Image of the Maker in *Man* also?

A. To *Live*, *Understand*, and *Will*, are Three in One.

Quest. VIII. In this diversity of Opinions; What is your own Judgment of the Trinity of *Primalities* and *Persons* compared?

Ans^w. We have said wherein they agree; the rest may be expressed in these *Theses*.

1. Nothing should be proposed, as *necessary* to be believed, but what is *certain*.

2. Nothing is *necessary* to be believed in these Matters, but what is comprehended in the meaning of the *Baptismal Covenant*, and may be understood by all sincere Christians.

3. It is *certain* that, the *moral* Image of God, is the Holiness of the *natural* Image: Which *moral* Image is a Trinity of *spiritual* LIFE, KNOWLEDG, and LOVE, in the Unity of the Spirit or Soul.

4. It is *certain* that, there is a *Trinity* of *Principles* or *Faculties* in the Unity of the *Essence*, in *Man*; the Image of God.

5. It is *certain* that, the *Motive Luminous* and *Calefactive* *POWER* of the *Sun*, and the *Vital Intellectual* and *Volitive* *Virtue* or *POWER* of the *Human Soul*, are the *Essential* and *Formal* *Differences* of the *Sun* and *Soul*: Yet they make no *Composition* in the *Essence*, nor are *Parts* of it; but the *whole* *Essence* is *Life* or *Vital*, and so of the rest, tho not *wholly*. And yet these *Faculties* are necessarily to be *distinguish'd* from one another; for who doth not distinguish the *Motive Illuminative* and *Calefactive* *Virtues*, or the *Vital Intellectual* and *Volitive* *Powers*?

6. No body questions that, the Processional or External *Acts* of the Soul are distinguished by (or according to) their Objects ; and therefore also the Powers or *Faculties* (from whence those Acts proceed) are distinguished, *connotatively*, by (or according to) the Objects : So that Intellect, Will, and Vital-Active-Power, which is executive, are undoubtedly distinguish'd.

7. Not only the External, but the *immanent* Acts are to be distinguish'd ; so that to *act vitally*, to *understand* and *love* himself, are not altogether the same. To *live*, to *know that I live*, and to *will to live*, one clearly and certainly perceives that they are not the same. And in like manner, to *understand*, to *will to understand* (and so of the rest) are not one another.

8. Tho we are certain that, here is a difference ; yet *what it is*, or *how to express it*, we cannot find : one may say with *Ockam*, it is better perceived by mental *Intuition*, or some *Internal Sense*, than by Organical and Verbal Explication ; but the Difference is not to be denied, because it cannot be defined.

9. It is *certain* that, as was before said ; the Soul both in *Naturals* and *Morals* is the Image of God : and therefore the Image by which Man is like to God, consists in this Trinity in Unity ; in the Active-Vitality, Intellect, and Will, in the one Essence of the Soul. As by that, he is the *Natural Image* of God, as is said, *Gen. 9. 6.* and is distinguished by it from Brutes : so Holy Men are distinguished from Wicked, by God's *Moral Image* in them ; even the *Spiritual Life, Light, and Love*, that is begot in them by Grace.

10. It is *certain* that, only *En.* or *Being*, no other thing can be spoke of God and Creatures *Univocally*, or in the same Sense ; and that no Mortal can have a proper

proper and *formal* Conception of God, and yet less can express it: we must necessarily conceive of God by equivocal and improper Conceptions; all our Terms and Words concerning God are *Metaphorical*. For tho the thing expressed is primarily and eminently in *God*; yet the Notion of ours that expresses it, is primarily in the Creature, the most famous *Signification* (as Grammarians speak) is in the created thing.

11. Because we must speak of God *metaphorically* and *improperly*, we can borrow our improper and metaphorical Expressions and Conceptions from no other thing so well as the Human Soul. We have no other Natural *Glass*, as saith the Apostle, in the present Life, in which we can see God more clearly; and certainly it was not for nothing that the Soul of Man is called, in Scripture, and by God himself, the *Likeness and Image of God*.

12. It is *certain* that, the Lord Christ (I speak here of him as *Man*) is the most perfect Image of God, known to *us*; who had therefore *natural* and *sanctified* Faculties, as a Trinity in Unity.

13. Neither is it to be slighted that, we see the *Traces* of the Maker in all created Nature: every *Active-Nature* is formally constituted, of *one Substance*; and of *one formal Power* in the Substance or *Essence*, which yet processionally is *threefold*; as was noted before, in my Answer to the *fourth Question*.

14. Therefore, either we must say nothing at all of God; or we must speak of him, from the *Glass* before described: that he is *one* in *substantial Essence*, and *one* in *formal Power or Virtue*; which Power processionally or objectively is *triple*. This Trinity in Unity is *certain*; but the Notion or *Manner* of it, is not clearly and formally known: but a certain thing is not to be denied, because the manner of it may be above us.

15. And

15. And therefore again 'tis no wonder there is here so great Diversity of Opinion. Whether these Attributes differ from the Essence and from one another *really*: or only *in the Nature of the thing*, namely Formally, or Modally: or only *Virtually*, by inadequate Conception, called *Ratione ratiocinata*; or *connotatively*, by extrinsical Denomination, called *Ratione ratiocinante*. But almost all agree that, a good account of the *Difference* of Conceptions, is given from *the thing it self*.

16. What are the same with a *third*, are also the same among themselves; but no farther than they are the same with the said *Third*: so the Attributes and Persons, so far as they are the same with the Essence, are the same with one another.

17. He that will not distinguish the *Intellect* of God, from the *Will*, must not discourse of God. Would he preach, as the Scriptures speak, to *Edification*; or deserve well of God, and the Church; who should teach, *that* God, in himself, and with respect to his own *Act*, equally *loves* Himself and the Creature, Holiness and Impiety, *Peter* and *Judas*; or that his *Will* to save and to damn, is the same; or that his *Knowldg* of Sin, is the same with *Willing* of Sin; because in Truth *Intellect* and *Will* in God are altogether the same?

18. Altho the *Esse*, the *Verum*, and *Bonum* of God; as *Metaphysicians* speak; are the same: yet after the Manner and *Glass* of the Creature, we must say that, to live, to understand himself, to *love* himself, are not the same in God; that is, are not the same necessary *Human Conception* of God.

19. Relation, meant univocally and intelligibly, as distinguish'd from its Foundation, has no greater Entity (or Reality) besides what it has in mental Conception, than *Faculties* or *Powers* as distinct from their

their Substances; nor nor any greater real Difference from other Relation.

20. If the *Relations* in God have a greater Difference or Distinction from one another, than the *Attributes*; it will become more hard to answer to their Objection, who say, it doth not agree with the *Divine Simplicity*. The Trinity of *Primalities* is not more contrary to the *Divine Simplicity*, than the Trinity of *Real Relations* which are the same with the *Essence*.

21. They that say, the *Personal Relations* or *Persons* *really* differ from one another; while they differ from the *Essence*, only by an *Act of Reason*; can by no means deny the same of the *Primalities*. [He means, the *Life*, *Intellect* and *Love* in God, or the *Vital Intellective* and *Volitive Powers*, are not less *really* distinguished from one another; tho they differ from the *Essence* only by an *Act of Reason*; than the *Vital Intellective* and *Volitive ACTS* are.]

22. They that say, the Foundations of the *Personal Relations* *really* differ from one another; either make the Foundations (them only, or them with the Relations,) to be *Persons*; or suppose some other *real* Distinctions in God besides the Relations. And because they hold the Foundations are the *immanent ACTs*, [the *ACTs* of Self-living, Self-knowing, Self-loving.] and every immanent *ACT* of God is the *Essence*; they teach a *real* Difference in *Absolutes*. [But the learned Author did not consider there, that; the immanent *ACTs* are not the *Essence* simply, but are said to be the *Essence*, only because they are the *Essence acting*: and therefore tho those *ACTs* are *really* distinct, this doth not make a *real* Distinction in *Absolutes*.]

23. But if there be no Difference in the Foundations of the Relations, neither *real* nor in the *Nature of the thing*; it cannot be understood, how *real Relations* should arise without any Difference in the *Fundamentals*,

damentals, Subject, or Term; and a thing altogether the same would be really *Relatively* distinguished, without Connotation of Externals.

24. They that assert a *Modal* Distinction, and *Modes* of Existence, while they deny *Accidents*, say no more than we plainer Men; namely, that there is a Difference, but of what sort they know not. For by distinguishing the *Mode* of a Thing from the *Thing*, both *Substantial* and *Accidental*, they say nothing distinct, but confused. They that make a Mode somewhat between *something* and *nothing*, tell of four such Sorts of Modes: but *Gassendus* and others the best Philosophers say now, all *Accidents* are either the *Modes* or *Qualities* of Substances. Therefore they confess that they know not what a Mode is, in that they are not able to explicate it to others.

25. It is certain that, there is neither Composition, nor Imperfection in God.

26. And the School-Divines confess that, a Plurality of *real* Relations and Hypostases in God, is no way contrary to the Divine Simplicity. Nor is it discernable by Reason, how a mere Relation, tho' predicamental, should infer Composition or Imperfection. If among the Antipodes there are a thousand People *like* or *unlike* to me, there arises hereby to me no Imperfection or Composition. Some say, the Creatures are Related (or referred) to God, not he to the Creatures; others that, Relations are attributed to God *secundum dici*, or Verbally and Notionally; others that, the Relations are real, but Transcendental; others, they are Predicamental, even with respect to the Creatures: but none of these think that, there is hereby any Composition in God. And sure, if it made God to be imperfect or compounded, that we say he is *relatively* a Creator; then to *create* must also make him imperfect and compounded: for to be a *Creator* is nothing else but to be *He who doth create*.

27. The

27. The dim Human Mind hath Ideas of Perfection, by which too many judge rashly of the Divine Perfection, without knowing whether these Notions do quadrate to the Divine Perfection. Thus the *Arians* think, a Trinity of Persons is contrary to the *Divine Simplicity*: when it is God only that knows his own Perfection; and no Difference of Attributes, Acts, Properties, Relations, Persons, that is clearly affirmed of God, in the Word of God, can imply any Imperfection or Composition.

28. Altho the Notions and Terms of *Active-Life Intellect* and *Will*, spoken or conceived of God and Creatures, are not Univocal; but Analogical or Metaphorical: yet because in the present Life we have none more proper, it is necessarily to be held that, God *liveth*, *understandeth*, and *willeth*. And because from Eternity there was no other Object but himself, we must say that; as he is *Self-living*, so he *understandeth himself*, and *willeth* (or loveth) *himself*: but herein is no Composition, or *real Diversity* of the Agent, Act, or Object.

29. As *Life* is the first Act, the same with the *Lover*; so in the *Image* it hath some Influence on the Intellect and Will: and as the Notion of Life, precedes the Notion of Intellect; so it must be said, *I understand and will, because I live*; not *I live, because I understand and will*. Intellect also is prior (in the Order of conceiving) to *Will*: and the Vital-Act produceth the Act of Intellection, the Vital and Intellective Act produceth the Volitive.

30. An Act, conceived without a Vital-Active-Power, is either of an imperfect Agent, or is an imperfect Conception; for a *Stone* may act. I wonder therefore that, some *Metaphysicians* are afraid they should impute Imperfection to God, if with the *Act* they also attributed to him an Active-Power: for in very Deed we can have no higher or more perfect

Conception of God than that, he is an Infinite Virtue and Power, always and most perfectly in Act; it is the true Conception of a most perfect Spirit.

31. He that shall well consider the ways of distinguishing of the School Doctors, will perceive that those Divines plainly declare that; they own a certain Difference between the *Attributes*, and again between the *Relations* and *Persons*: but that withal, they do not know the true Notion or Nature of the Difference; seeing they dispute (with so much Subtlety, and so great Dissent from one another) whether it be a *real* Distinction, such as of one thing from another thing, or *Modal*, or *Formal*, or *Virtual*, or by *External Connotation*? Nay one may see, they understand not perfectly their own Distinctions, viz. The *Formal*, *Modal*, *Virtual*, *Rationis ratiocinata*, *Rationis ratiocinantis*: for what one calls a *Formal*, another names it a *Virtual* Distinction. As lately Possewitz, Theol. Schol. p. 142, 143. calls the *Formal* Distinction of *Scotus*, *Virtual*; and yet *real*, tho not *actual*: while yet the *Nominals* make *Virtual* Distinction to be only *connotative* or *denominative* of the same Virtue, by a Diversity of Acts and Effects. But whether there be some Inexplicable Difference of the Powers or Virtues between one another, which with Possewitz we must call *Virtual*: or whether (as I rather think) the Power that is altogether *one* in itself, is *triple* with respect to its Acts and Effects; this Difference may well enough be called *Virtual*. [Whereas the Learned Author says here, the *Scholastics* do not understand their own Distinctions; and gives for Instance that, what one calls *Formal*, another calls *Virtual*, and might have instanced after the same manner in the other Distinctions: as his Observation is untrue, so his Argument or Instance is nothing to the purpose. His Instance doth not prove that, they understand not their own Distinctions; but only that,

that, they do not always apply them alike: nor is it to be expected that they should, till all Mens Observations and Knowldg of the true Natures of things, is of like Extent and Perfection. The Truth is, these Metaphysical Precisions are the very Perfection of Knowldg; without them we can discourse accurately of nothing. But our Author's aim in perplexing thus (all along) the *Scholastic Learning*, and more particularly their *Distinctions* that are applied to *Essence* and *Relations*, was this; to establish thereby his own Notions of *Persons* and *Trinity*, both which in his Hypothesis (or Explication) comprehend a great deal more, than they do in St. *Austin's*, or the *Scholastic Conception* or Account of them; as he will make us presently to see.]

32. If St. *Austin* and the *Schoolmen*, who observed the *Triple Faculty* in the Soul, had not put *Memory* instead of *Active Vitality*; without doubt they had otherways ordered their Notions of the *Divine Trinity*, of which the *other* (in the Soul) is the *Image*, than now they have done. And those that are forced, either to prove or illustrate the *Trinity*, by only the *Acts of Understanding* and *Loving*, have drawn on themselves such Difficulties, as discourage others from conceiving of, or explaining the *Trinity* by the *Image* of it in Man. St. *Thomas* for instance, and *Alex. Gill*, have laboured very much; I am afraid, without the desired Success; to prove that, if we follow the Explication of the *Trinity* by the *Triple Faculty* of the Soul, there will be only three Divine Persons. *Posewitz* has many things against this way of establishing the number of the Divine Persons; he endeavours to prove that, by this way of proving and explaining, there will either be more Divine Persons, or none. And *Becanus*, against *Keckerman*, and against his own *Scholastics*, endeavours by many Arguments to subvert this way of

proving the Trinity; namely, by the Image. But if they had understood that, *Active Vitality* or LIFE is in the Order of Nature the first Essential Power, and that it produces its own proper Act, and the Act also of INTELLECT; and that *Life* and *Intellect* produce the VOLITIVE ACT; lastly that, these three Powers do concur to all *External* Acts: they would have thought, the *Image* is the most proper both Proof and Explication of the Divine Trinity.

33. And I truly don't see that St. Austin and the *School-Doctors*, while they deny that, the Essential Attributes are the Trinity of Persons; avoid the Assertion and Inconvenience, that they designed hereby to escape: I fear, they affirm and deny almost the same thing. For the Acts of *Speaking*, *Understanding*, *Loving*, are nothing else but the Essential Attributes, as always in Act. And saith P. Aquila *Scotellus*, i. d. 2. q. p. 42. "The Notional Acts are founded on the essential Immanent Acts; and with him are divers others. And hence, *J. de Ripa* and some more, endeavour to prove that, *Personality* includeth something that is absolute; tho many contradict it, and *Petavius* thinks it an intolerable Absurdity. And *Posewitz*, q. 21. p. 125. repeating the Arguments on both sides, seems to incline to them that say; Personality is something absolute: and he answers there the Objections. And if *Intellect* and *Will*, to *Understand* and *Will*, to *Speak* and *Breathe*, differ not in God; it is unintelligible that, the self-same thing should be related to it self by a different *real Relation*. But they that make the Essential Attributes both the *Foundation* and *Terms* of the Personal Relations, I leave it to be considered, how and how much they distinguish the Attributes from the Relations? And I have observed that, ordinarily Divines do not hear it very approvingly, when it

Part II. concerning the Holy Trinity. 181
it is said the three Divine Persons are only three Relations.

The Determination of the Author, upon the whole
that hath been said in this Dissertation.

We must now declare, what we our selves think.

(1.) As to the Thing; the Doctrine of the Trinity.

(2.) As to the Term; Persons.

(1.) As to the Thing. I think it both safe, and necessary, to hold and affirm all those Truths, about which the contending Parties are *agreed*; so if we err, it will be only in Words and Terms, not in the Thing it self. Therefore,

1. I think it *certain* that, from the Unity and Trinity of Principles, or *formal active Powers* in every active Nature, chiefly in the Soul of Man, which is the Image of God; we must say, *Analogically*, and according to the Human Capacity; God is one in *substantial formal Essence*, or, as they speak, in the *Quidditative Conception*: And in this one Essence is a *Trinune Power*, a Power that is Three and One; *One*, as Essence; *trine* or *three*, *Virtually*, *Connotatively*, most certainly; but whether also *Formally*, and *Modally*, I must profess not to know.

2. It is *certain* that, this Triple Power or Virtue is *Vital-Act*, or *Active Vitality*, *Intellect* and *Will*: And that, it is to be consider'd, both as a *Virtue* (or *Active Power*;) and as an *Act*, that is *Virtue* and *Power* in the *second Act*.

3. Certain it is that, God hath *self-Life*, *Understandeth himself*, *Willeth himself*.

4. Therefore these *Relations* are found in God. First, The Fundamental Relation, *viz.* by *self-Life* and *self-Action* to *beget* *Intellection*, and to *produce*

Volition or self-Love. Secondly, By Intellection (or self-Knowledg) together with Life, to produce Volition. Thirdly, To Will or Love himself, proceeds from the other two, as in the order of Nature Consequents from *Antecedent Principles*.

5. These *Relations* are distinguished by *Properties*, as the School-Doctors have shown.

6. Tho what are the same in a *third*, are the same with *one another*; whereby these Properties, Relations, and immanent Fundamental Acts, are the same with the Essence, and with one another in the Unity of the Essence, that is, *with respect to the Oneness of the Essence*: yet they are distinguish'd and differ from one another, in the *Nature of the Thing*, and antecedently to any *Act of the Understanding*; but in a manner unknown to us.

7. I never said, or thought that, the Trinity of Essentialities (viz. the *Vital Intellective Volitive Powers*) are the same with the Trinity of Persons, or *Father, Son, and Spirit*. What I say, is only that; the Trinity of Essentialities or Primalities, showing its Traces or Impressions on all Nature, in every part of *active Nature*, as I proved in the Answer to the fourth general Question; if it is not the Trinity of Persons, yet makes that Trinity intelligible and credible. For no reason can be given, why *one* Trinity in the Unity of Essence, should be discoverable in God, by the mere Light of Nature and Reason; and the other be in a manner incredible. I say not therefore, they are the same; but I prove the *revealed* Trinity to be credible, by the *natural*, as by a Demonstration: The Notions and Opinions of others, which I do not understand, I do not however deny.

8. It is *certain* that, God is to be (inadequately) conceived by us, in a triple manner. First, As an *Alive-King, Intellective, Volitive Power*. Secondly, In

In the triple *Immanent Act*, on himself; or as *self-Living, self-Knowing, self-Loving*. Thirdly, In a triple, external, or *processional Act*, as it is the *Act of the Agent*; or as *Creating, Redeeming, Sanctifying or Glorifying*.

9. It is *certain* that, in Holy Scripture the Works of *Power* are most commonly attributed to the *Father*, those of *Wisdom* to the *Son*, of *Love* to the *Spirit*; *effecting* to the *Father*, *directing* to the *Son*, *perfecting* to the *Spirit*; *Creation* to the *Father*, *Redemption* to the *Son*, *Sanctification* to the *Spirit*. The *Father* is the *Author of Nature*, the *Son of the Remedy*, the *Spirit of Salvation*; all of them conjunctly of *Glory*.

10. I hold as *most certain* that, the *fæderal Doctrine* of the *Trinity* necessary to *Salvation*, is *practical*: He that will be saved, must so believe *Father, Son, and Spirit*, to be three Persons in one *Essence*, as to *give and dedicate* himself to God, and to place his *Faith and Hope* in him; as his *Creator, Redeemer, and Sanctifier*; his *Lord, his King, and Friend*. This is the *saving Faith of the Trinity*. And hitherto of the *Thing*; Now,

(2.) As to the *Name or Term*; and here,

1. The *Terms Person, Hypostasis, Subsistence*, are not *inept*, or to be avoided: but neither are they simply *necessary*, as not being found in *Scripture* in this sense. Tho *Posewitz* has said much of the *Inconvenience* of these *Terms*: And *Petavius* has cited much more out of *St. Jerom* and other *Fathers* against them.

2. I willingly give the *Name or Appellation Person* to the *Properties and Relations*; but know not, whether they are to be given to the *Primalities*.

3. For it is not certain to me that, *Properties*, or the *name Persons*, should be so separated from the *Essential Primalities*, that the *Primalities* neither are the *Persons*, nor the *Foundations of the Persons*: It

seems rather that, the name *Persons* should be given to the Relations, Properties, and essential Primaries, *conjointly*. [He means, the Trinity of Divine Persons is, the *Vital Intellective* and *Volitive* Power of the Divine Essence, or God ; then the immanent *Acts* of Self-living, Self-knowing, and Self loving ; then the *internal* Relations hereupon, of Paternity, Filiation, Spiration, as is more particularly explained at Numb. 4. in the first part of this *Determination* ; Lastly, The *External* Relations of God to his Creatures, or Creator, Redeemer, and Sanctifier. And to say, and confirm this, was the whole Aim of the Learned Author in this Dissertation.] But if any one lists to contradict these ; I, who am ignorant in the Matter, will not gainsay him.

4. That there is something here inexplicable and unconceivable, and that shall hereafter be revealed and opened, I have no manner of doubt.

5. I doubt not that, besides the consideration of these *Eternal Properties*, God is often called in Holy Scripture the *Father*, on the account that he is the *Creator* ; and *Son*, because he was Incarnate, and for that reason also is said to be generated or *begotten* ; and *Holy Spirit*, because given by *an Inspiration* to Men. These are the *Personalities* best known to us ; and on these accounts, as well as higher, are the Son and Spirit said to proceed from the *Father*.

6. But neither can I doubt that, Father, Son, and Spirit, have been three *Persons*, from all Eternity : I hold the *Eternal Generation*, and *Processions* ; according to the manner so often already declared.

7. Tho I hold, with most of the *Scholastics*, that ; the immanent *Acts* of God on himself, are the primary *Foundations of the Properties* : Yet I dare not to affirm that even from Eternity the Divine Vitality, Intellect and Will, and Father, Son and Spirit, had no *Secondary* denominating respect to the things that were to be created. [The meaning here is : Tho

Father,

Father, Son, and Spirit, are primarily so called from the immanent Acts of God on himself, his Self-living, Self-knowing, Self-loving ; yet it may be they are secondarily so named, even from Eternity, with respect to (or on the account of) the *decreed* Creation, Incarnation, and Sanctification.]

8. I judg the Reasons of *Rada* to be most sound, those I mean by which he proves that, 'tis neither Heresy, nor favouring of Heresy, to place the *Persons* in the *absolute Attributes* : And he himself seems of the same mind, in that he has alledged and proposed them ; but he durst not declare it, it being against the most. [The absolute Attributes are *Power*, *Wisdom*, *Goodness* : If the Divine Personality be placed in these ; then God is three Persons as he is God *Almighty*, infinitely *Wise*, and most *Good*.]

9. As no one shall be damned for the Name or *Term*, that believeth the whole *Thing* ; viz. The trin-une Virtue or *Power*, the immanent Acts, the Properties, internal Relations, processional Acts, and external Relations ; all which I firmly hold. So none shall be saved, because perhaps he asserts three *Persons*, but only in the *Name* ; and uses indeed the Terms of the Schools, but never heeds, it may be knows not, that one by *Persons* means three *Absolutes*, another three *Relations*, a third three *Modes*, a fourth three *Formalities*, but *Himself* hath no Idea of his term Persons. "The Unity of a *Term*, that is "differently understood, doth not make an Unity "in *Faith* ; nor is an Unity of Faith that consisteth in "things, destroyed by a diversity in the Terms.

If the Reader would see more, and what is accurate, on the Trinity ; let him read *Alcuinus* (or *Albinus*) *Præceptor* sometime to the Emperor *Charlemain*, *de Trinitate* : You have him *Patr. Orthod.* Vol. 2. p. 1730. Also *Menisse* the *Scotist*, *de Trinitate*. And *Henricus de Hassia*, *Soliloq. de Anima* ; you

you meet him *Patr. Orthod.* Vol. 2. p. 1607. These Authors are brief, clear, and sound.

The Conclusion; with a Summary, and Elucidation, of the Whole.

Thus far the Learned Author; who has led us to the *Determination* he at last makes, through a long and difficult way: And therefore, Reader, let us now refresh, with something that may be more pleasant, and more easy.

And in the first place, here is a pretty company of Authors, for one Man to have read, on one Subject. Especially considering that, they are not *Pamphleteers*, or your slender *Octavo*, or even *Quarto* Writers; they are all *Folio-men*, the least of 'em in two, or three Volumes in *Folio*, divers in six or seven, some in ten or twelve; and *Suarez* in twenty four. It is truth, some Men may read all their Lives long, and be never the wiser, but rather the more foolish: But we should wrong our Author, if we did not say; his own *Determination* upon the whole, is worthy of so great previous Pains and Study; it is Learned, Judicious, Modest. As he had read more Authors, than any Man before him, on these Questions; not excepting *D. Petavius*: So he understood them best; and allowing that he writes in the *Scholastic* way, expresses himself clearest.

Well, this *Bee* has been upon every Flower, growing (or that hath grown) in the Churches Garden; let us examine what he hath brought away, and stor'd up, for common use.

I. In some things all his Authors are agreed; the *Fathers* with the *Scholastics*, both with the *Moderns*, and all of them with one another. As that, there is one Deity, Divine Essence, or God; an *individual* Divine

Divine Nature, which is *numerally* one; distinct from all others, indistinct in it self. Some Greek Fathers indeed are accused, as having spoke unacurately, and incautelously, concerning the Divine Hypostases, or *Persons*. For in explaining, how three Divine Hypostases can be but one God; they use such Comparisons as seem to intimate that the Hypostases or Persons are *Specifically* one Nature, but physically and *numerally* three: which would be three Gods in one (Specific) Divine Nature, as *Peter, James, and John*, are three Men in one (Specific) Human Nature. But withal these Fathers say some other things, that are inconsistent with such an Error. As particularly that, the second Hypostasis is the WISDOM of God, not metaphorically, *say They*, but *properly* speaking. And again, God was never without the Son or second Hypostasis, because never without WISDOM, or *never unwise*. They say indeed, the Divine WISDOM and WORD is not like *ours*, but is a *Person*: But they explain it, by saying; it is *permanent*, and *always in Act*, and thus (considered with the *Essence*) a *Person*; while *ours* is *transient*, passes away as soon as conceived or spoken.

II. They agree also, except perhaps *two or three*, (who in so great a Number, are to be reckoned *none*,) that; we can know God but only (as saith the Apostle) as in *a Glass*, which Glass is first the Divine Word or *Holy Scripture*, and then the *Works of God*. The former of these, in many Texts, refers us to his *Works*; as where he may be best seen and known by us, while we are in *Via*: by these we know that, he is; by these we discover his *Essential Attributes*, his Omnipotence Omnicience and Goodness. But of these *Works*, the Human *Soul* is (by the *Scripture-Writers*, and by God himself) called the *LIKENESS* and the *IMAGE* of God: and therefore

fore here it is that, we may inform our selves of him ; what he is, as well as that he is ; with more clearness, and particularity, than elsewhere. The Human Soul should not, in distinction from the rest of this Sub-lunary Creation, be called God's *Image*, if it were not like to him *in Trinity*, as well as *Unity* : in the *Unity* every thing may be said to be like to him ; for it is the first Property of every thing that is, as *Metaphysicians* observe and agree, to be *Unum*, One.

The Soul resembles the *Unity* of God, in its *Essence*, which is one ; and the *Trinity*, in its *Properties*, or (if you will) *triple Power*.

III. But because the *formal Nature* of the Soul, hath not been equally understood by all : therefore in assigning, or naming, and describing the Powers, Properties, or *Faculties* of the Soul, there is some Difference among the Church-Writers ; and consequently in their Conceptions of the Divine Trinity, or in assigning the *Characters* of the Divine Persons, by which they are distinguished from one another.

Concerning the second Property or *Person*, it is unanimously agreed that, it is the *WISDOM* of God : and so much is implied in the Name or Appellation, *Logos* ; which signifies *WISDOM*, or *KNOWLEDG*. They mean not however, the *Knowledg* of the *Creature* ; but only God's *SELF-KNOWLEDG*, which is *Eternal* and *Immanent*, and *the same with himself*. And as the *Logos* is the second *Person*, or *discretive Property*, in God ; so is *Reason* (or *Wisdom*) in the Human Soul. But for the other *Faculties of the Soul*, how they are to be *named* ; and the two other *Divine Personalities*, what are their *Characters* ; there hath been (as I said) a great Variety among the Doctors of the Church, from the very first.

Some distinguish the Powers of the Soul, into *Memory*, *Intellect*, and *Will*; and the same in God: and this was St. *Austin's* first Opinion.

Afterwards he said, *Mind* or **INTELLECT**, **SELF-KNOWLEDG**, **SELF-COMPLACENCE**. Which is commonly followed by the *Schools*, and *Councils* of the middle Ages; and not only by the *Latin*, but *Greek* Churches, as appears by the Confession of Faith drawn up by the Patriarch *Gennadius*.

But divers of the later Fathers said, *active Life* or **VITALITY**, **INTELLECT**, and **WILL**, are the *formal effeminating Powers* of the Human Soul. And therefore these said, the triple Distinction in God is by **LIFE**, **INTELLECT**, and **LOVE** or *Will*; for *Love* in God, is not a Passion, but his *Essential WILL*. So, God is three Persons as he is **SELF-LIVING**, **SELF-KNOWING**, **SELF-LOVING**. These say, *Life*, *Intellect*, *Will* are most certainly three distinct Powers, Properties, or Faculties of the Soul; and together are its *Essential Form*: therefore here we must abide, and by these explain the Divine Trinity. But a Difficulty arises; for some suspect that, *Life* is not a distinct Power or *Faculty*, but as it were the *Genus* and Foundation of the other Faculties. But the Exception is not valuable; for *Intellect* also is as it were the Foundation of *Will*, there can be no *Will* where there is not *Intellect*, and the Choices of the *Will* are (at least generally speaking) grounded on the Judgment that the *Intellect* makes. What deceived the Objectors was, that *Life* is not a Faculty of the Human Soul, as it is a *Rational Soul*; but 'tis a Faculty or Power, and the first Power of the Soul as a Soul.

Some of the Antients, and Moderns also, distinguished yet otherways; some saying, the *Character* of the first Person is *Power*: therefore their Trinity is *God*, as *Almighty*, *Self-Knowing*, *Self-Loving*. Which seems however coincident with the Former; for

for by *Active-Life* they meant, or however intended to include in it, the *Vital-Activity* or *POWER*.

But others make *Power* to be the Character of the *third Person*; according to those words of the Angel to the Virgin *Mary*, *The Holy Ghost shall come upon thee, the POWER of the Highest shall overshadow thee*: therefore they explain the *Holy Trinity* to be *God*, as the *first Cause* of all things, as *Self-Knowing*, and *All-Powerful*. This last was the Thought of Mr. *Calvin*; and is followed by the Churches that follow *his Model* of *Doctrine* and *Discipline*, as is seen in the *Corpus* or *Harmony of Confessions* of the *Protestant Churches*, published at *Geneva* 1581.

But some Fathers of the middle Ages, and some *Scholastics* that immediately followed them, insist only on *Power* *Wisdom* and *Goodness*; as that *Distinction* by which *God* is denominated *three Persons*.

The *Divines* of the middle Ages did not wrangle in that bitter Manner, concerning their *Opinions*; as before and after was done: they usually content themselves with a *videtur quod sic*, or *videtur quod non*, in their *Oppositions* and *Answers* to one another. They did not heretiate one another, for *Differences* in the very highest *Controversies* and *Articles*; provided the *Churches* former *express Decisions* were not opposed, or denied. The *Opponent* whether in speaking or writing, having first proposed his *Doctrine*, in a *Proposition* or *Propositions*, and explain'd the *Terms*, said thereupon, *& probatur*: the *Answerer*, having heard or read the *Argument* of the *Opponent*, said, *at contra*; and thereupon either denied, or distinguished, what had been offered. In short they argued, or conferred, without wrangling: and hence it is that, tho' their *Explications* of the *Trinity*, or what is meant by *three Divine Persons*, are so very different; yet there was no dividing from one another, much less condemning or heretiating one another. They are the only *Authors*,

thors, since the Foundation of the Christian Name, that have been content to argue disputable Matters in the Schools of the Learned; without bringing them to the Magistrate, or People, to be determined by Power or Numbers without Knowldg.

IV. Of so many Writers, not one has so much as once thought that, the Divine Persons are so many several or distinct *Spirits*, or *Minds*; they all agree in explaining the Trinity by *Properties*, or *Powers*, or *Modes*, or some such Affection of Being; in the Unity of one Mind, Spirit, Substance, Being.

V. This Agreement should content us; the disagreement being in a Matter so unconsiderable. One God, one Eternal Infinite Spirit; most Powerful, infinitely *Wise*, and infinitely *Good*, which last implies infinitely *Just*; our *Creator*, *Instaurator*, and *Perfector* in Holiness and Happiness; that hath Eternal *Self-Life*, *Self-Knowldg*, *Self-Complacence*: in this all agree. The Disagreement is only that, whereas there is a *triple Distinction* in God, known in the Catholic Church by the Name of *Persons*, and *Father Son* and *Spiration* or *Spirit* proceeding from both; whether these be the *triple Power*, of *LIFE KNOWLEDG* and *WILL*? Or the *immanent Acts*; of *SELF-LIFE*, *SELF-K-NOWLEDG*, *SELF-COMPLACENCE*; or some such like? Or lastly, all these; so as to comprehend also the *triple External Relation* of God to his Creatures; that is, their *CREATOR*, *INSTAURATOR*, and *PERFECTOR*? I say, this Disagreement, or Question rather, is little. Because the Appellation *three Persons* is applicable (and perhaps *equally*) to any of these Expositions of the *triple Distinction*; if we conceive with them (as all agree we should) the *Divine Essence*, *Deity*, or *God*. And as to the *Relative Terms*, *Father Son* and *Spirit* proceeding from both; since they are not used, by Confession of all, in the *Physical* or *Vulgar*, but in the *Hyper-physical* and

Theological Sense: it is as plain that, a Reason of those Names may be given also from any of the Expositions, and indeed is actually given; as naturally and adequately, as is requisite to such Terms as are confessed not to be *Univocal* to God and Creatures, but *Analogical Reductive* and *Figurative* only.

VI. Therefore, for obtaining an *Uniformity* of speaking, in the Article of the Trinity; it seems best that, all would agree to speak of the Matter, as St. *Austin* does. I mean not that, those that speak otherways, have not *probable* Reasons for it; but I say, they are not so much better (after all Objections and Exceptions are satisfied) than that *Father's*, as will countervail the Inconvenience of so many *different* ways of speaking. Without resolving to adhere to St. *Austin*, there will be an endless Variety and Dissonance, in particularizing and adjusting the Characters of the Divine Persons: to the hazarding of the Churches Peace; and to no manner of Advantage, in respect either of necessary Piety, or saving Knowldg.

The Differences of Divines in adjusting the Characters of the Divine Persons, or in explaining the triple Distinction in God, seems somewhat like to the Controversy among *Geographers* about placing their *first Meridian*. *Ptolemy* drew it a Degree Westward of the Fortunate (or *Canary*) Islands. The *Dutch* commonly draw it over the Pike of *Tenariff*, which is one of the *Canaries*. Mr. *Sanson* (the *French Geographer*) over the Isle *Fer*, another of the *Canaries*. It is drawn by many over the *Azore* Islands; by others, among those of *Cape Verd*. The *Spaniards* draw it, sometimes over *Cape Finisterre*, sometimes over the City of *Toledo*. Some *Geographers* have withdrawn it Eastward, to the *Cape of Good Hope* in *Africa*. Our *English Maps* begin to draw it over *London*. It may be, we shall see that, other Nations will also honour their *Capitals* with the *first Meridian*.

Meridian. This *Schism* of the Geographers, from their Father *Ptolemy* and from one another, is as *needless*; as it will be *endless*: for at what Point soever one makes the *first Meridian* to intersect the *Equator* in the Maps; all Geographical Questions or Difficulties are answer'd and satisfied, with equal Truth and Certainty. I say hereupon, as the Geographers may make all their Maps *uniform*, as to the Longitudes of Places; by returning to *Ptolemy*, the *first* of them that *thoroughly* understood the Celestial and Terrestrial Systems: so may the Divines, and perhaps *ought to*, conform to the Hypothesis and Explication of St. *Austin*; and thereby abolish that *Confusion of Language*, in the Article of the Trinity, that has been (*dangerously* as well as *rashly*) introduced by Mens over-valuing their own Authority and Discoveries.

VII. Till this is obtained, all ought to be warned in the mean time that, the Catholic Church has always allowed a *Latitude*, in adjusting the Characters of the Divine Persons; or what is the same, in expounding what is meant by *three Divine Persons, in one Divine Essence*. She approves what St. *Austin* says, *de Trin. lib. 9.* 'Let us endeavour to understand the Mystery of the Trinity; begging help of him, concerning whom we enquire; and as He shall enable us, explicating it to others. So explicating it, that if by mishap we say that of one Divine Person, which belongeth to *another*, or to the *Trinity*; we say not however what is unworthy, either of such Divine Person, or of the Trinity. This Moderation and Caution of the Holy Father, hath been always observed in the Catholic Church; all the Writers cited in the foregoing *Dissertation* concerning the Trinity, tho (divers of them) so widely differing in their Expositions, yet are allowed by the Church to be *Catholic Writers*, for so much as respects these Questions. The Church rejects or censures none but those, that advance a *specific Unity*; so making the Divine Persons to be so many distinct Substances, Minds, or Spirits.

VIII. An especial care is to be used, in the Proofs (or Arguments) that we alledg, for establishing the Article of the Trinity. He that by speaking or writing would prove the *Holy Trinity*, should begin with explaining the *Terms*; God, Essence, Persons, Unity, Trinity: So he

will see, what sort of *Scripture-Proofs*, or Arguments from the *Works of God*, on which the Divine Nature and Properties are in some measure *impressed*; may be *properly* and *consistently* alledged: and the like in proving the Divinity of our Saviour. The safest, and most home Proofs of the Trinity, from Holy Scripture, are without doubt those that direct us to know God by *his Image*; the Human Soul. The Soul is one, in *Essence* or *Substance*; triple, in Properties, immanent Acts, and Modes of existing: What we say beyond or besides this Image, is arbitrarily said; or very imperfectly. For God is not known, *immediately*; but in *the Glass* of the Creature, and in his (declared) *Likeness*, the Soul of Man: He is an Object too great and disproportioned, to be known by us, *immediately*; He is knowable by us, only inadequately and partially, and by these *Similitudes* of him.

IX. If we first explain the *Terms*; and then prove the Contents of them, by their *proper* Proofs; there will be no more Disputes concerning this Article, or the *depending* Articles and Questions: the Article will be so clear and certain, that none will litigate about it.

The *Socinian* Controversy arose, merely from a neglect of the Church-Writers, to explain the Terms; Trinity, Persons, Essence, Unity, Father, Son, Spirit, Generation, Procession: and will be quieted, so soon as the Litigants know the meaning of the Terms, that is, know the true Meaning of the Catholic Church.

The same may be said of the other controverted Articles and Doctrines of the Catholic Church; the Strife was begot by *a Misrepresenting* by one side, and *Misunderstanding* by the other side: and this, not only in the Controversies about the *Faith*, but in those also about the *Discipline* of the Church. There needs no more to a *Coalition* among *Christians*, more especially among *Protestants*, but only, 1. A *true Representation*, and *dextrous Proposal*, of the Catholick Faith and Discipline. 2. That, the (*supposed*) contrary Parties excuse in one another but as much, as they *all* tolerate in the Members of their respective Parties. Which thing, if I have opportunity; by retreat and leisure: I shall clear to the *unprejudiced* of all Perswasions. I have had this Design, not only in my Mind, but on my Hands, these many Years. It looks indeed

indeed very much like to the Projects of some Mathematicians; to square the *Circle*, double the *Cube*, give the *perpetual Motion*; or if there be any thing else that more bears the Countenance of Impossible. But things of this nature seem not more impossible, before they are done; than facile, after Men are shown the manner of doing them. But these Designs are in the hand of Providence: and I owe nothing to the Publick, if that owes nothing to Me.

X. I will conclude with it, that; when we speak (or write) to the *People*, and not as *they* speak, we ought to explain our selves, otherways we mislead 'em; and the Errors, whether in their Faith or Practice, to which we so give occasion, shall be imputed to us by God. The Terms *Persons*, *Father*, *Son*, *Spirit*, *Eternal Generation*, and the rest, in the Language of the *People*, imply so many *distinct* actual Beings; and are always so understood by them: But it is certain, if we leave them in this Error, by neglecting to explain to 'em those Terms, and the Faith intended in 'em; they cannot avoid to be Tritheists and Idolaters. When we go before 'em every Lords-day, and every Wednesday and Friday, in these words; *O God, the Father, have mercy upon us miserable Sinners*; *O God, the Son, have mercy upon us miserable Sinners*; *O God, the Holy Ghost, have mercy upon us miserable Sinners*. When we say so often, to the Father, concerning the Son and Holy Spirit; *Who liveth, and reigneth, with thee and the Holy Ghost, World without end*. And at other times, *To whom, with Thee and the Holy Ghost, be all Honour and Glory, now and for ever*. When we say, in the *Athanasiian Creed*, *There is one Person of the Father, another of the Son, another of the Holy Ghost*; and, *the Father is God, the Son is God, and the Holy Ghost is God*. And in the same Creed, concerning the Son, *he is God, of the Substance of the Father, before all Worlds*. And in the *Nicene Creed*, *I believe in one God the Father, Almighty, maker of Heaven and Earth: And in one Lord Jesus Christ, begotten of the Father before all Worlds; God of God, very God of very God; who came down from Heaven, and was Incarnate. I believe in the Holy Ghost, the Lord and giver of Life, who proceeds from the Father and the Son, and is worshipped together*

gether with the Father and Son. I say, when our Words are such, is it not necessary that, we inform our People with great care and explicitness, that since the compiling the *Liturgy*, and those *Creeds*, the word *Person* hath received a *new* signification in common and ordinary Speech, from what it then had: and that, the *other* Phrases and Expressions were intended, and are to be understood ~~Georgewis~~? That, we no more intend by any of those expressions to impute to God a *Physical* Generation or Procession, or to represent the Divinity as three Beings, or three distinct Objects of Worship; than when we speak of God's *Anger* or *Love*, his *Eyes* or *Bowels*, we mean he hath real *Passions* or *organical Parts*; or than when we say in the same *Creeds*, *He came down from Heaven, and was Incarnate*, we mean to deny his *Infinity* and *Immobility*? In short that, we interpret to them, with great exactness, and often, the true Doctrine of the Church in these Articles, and the true meaning of the Terms and Forms we use? The unwillingness of so many, to explain (as they speak) these *Mysteries*, I hope, is from some better Cause than a secret Tritheism, or culpable ignorance of the Churches Faith: But if they had that *clear* and *certain* Knowledge of the Doctrine of the Catholic Church concerning the Holy Trinity, or that abhorrence of Tritheism and Paganism, that they ought to have; it is matter of wonder to me that, their Caution and Zeal is not (almost) wholly on the other side. That is, that they are not as mindful and as forward, to *explain* the Article of the Trinity, and the manner of our Saviour's Divinity; as now they are reserved in both.

By *explaining*, in this whole Treatise, I mean, expounding, or (rather) *declaring* our own (and the Churches) meaning; not, explaining the *Mysteries*, either of the *Unity* or *Trinity*. For God is more perfectly *One* than we can comprehend: And the *immanent Acts* that make the *Persons*, and by which God is denominated *Three*, are as much above our apprehension; as to their Nature, and (especially) their *Manner*.